

# CHRISTIAN SECRETARY.

PUBLISHED BY E. CUSHMAN.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## TERMS.

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## MISSIONARY INTELLIGENCE

From the Baptist Missionary Magazine.

### KARENS.

EXTRACTS FROM THE JOURNAL OF MR. ABBOTT.  
*Return of the Young Chief—Arrest and Imprisonment of Karen Christians.*

5. Sabbath. Thirty Karens at worship, among  
whom were the young chief from Bassein and  
several from Pantanau, who have come after  
books, and to ask for baptism. Four have died  
at Bassein within the last few weeks, all of whom  
heard the gospel last Dec. for the first time.—  
They had all renounced their heathenish super-  
stitions and embraced the truth, before their death.  
One has died in the Pantanau church, an old wo-  
man one hundred and twenty years of age. After  
groping her way in the dark for more than a cen-  
tury—at the close of the hundred and twentieth  
year the notes of salvation through a crucified  
Saviour fell on her ear—a ray of light divine  
pierced her poor dark soul. She believed and  
was baptized, and "died in the faith."

The young chief says he wants a thousand  
books, one for each of those who have learned to  
read, and who worship God.

6. Dark clouds are again gathering around us  
this evening. Four of the Karens are under an  
arrest, and will probably be cast into prison. The  
circumstances under which they were apprehended,  
are these. The Karens who came from Bas-  
sein and Pantanau, fourteen in all, were to return  
some of them this evening, and others in the  
morning. Six of the number, taking several  
books in a small covered basket, which they carry  
under their arm, left the city, and went out to  
sleep in their boat, which is away some distance.  
Others also, who were to leave my house in the  
morning, took their basket of books and started  
to carry them out of the city gates, designing to  
return and spend the night here, and take their  
books as they passed along in the morning.—  
They did this to avoid the observation of the Bur-  
mans. As one of them, however, was passing out,  
the gate-keeper asked him what he had in his  
basket? "Sugar," was the reply; which,  
although true, was evasive, as he had more books  
than sugar. But his plan did not succeed. The  
gate-keeper, probably suspecting him to be a  
Karen Christian, insisted on seeing what he had  
in his basket. On finding Karen books, he of  
course took the Karen before a petty officer for  
examination. Some of the other Karens, who  
had escaped, came in great terror and informed  
us of what had happened. I knew very well it  
would not do for me to meddle with the affair;  
but a Bengalee Christian, to whose house the  
Karen was going with his books, on hearing of  
the occurrence, came to me, and said, if some  
one would direct him to the officer's house, before  
whom the Karen had been taken, he would go  
and represent to the officer the character of the  
Karen, and that Burmans carry out books unmo-  
lested, &c., and he believed the officer would re-  
lease him. Two young students, who knew  
where the officer lived, accordingly started off.  
Some of the officer's attendants, on seeing them,  
and knowing them to be Karens, caught them.  
The Bengalee returned, but did not tell me that  
the two Karen students had been apprehended.  
The Burman officer had ascertained that there  
was a Karen chief at my house. He told the  
Bengalee that if the chief would come and state  
that the man who had the books was his follower,  
he would release him. The chief of whom I  
have spoken, with intense anxiety depicted in his  
countenance, said, "Teacher, what shall I do?"  
I unhesitatingly told him to go and demand his  
follower. He went, and the Burmans seized him;  
so that now four of them are apprehended, and  
the Burmans would have caught the rest if I had  
not kept them concealed in my house.

7. The four Karens were taken before some of  
the principal officers to-day, and questioned as to  
where they live—what they are in this city for—  
their names—their parents, brothers, sisters, and  
their names—how many have learned to read  
Karen—and how many have been baptized, and  
become the disciples of a "foreigner." In short,  
everything relating to the kingdom of Christ, and  
my efforts among the Karens was laid open be-  
fore the officers, and recorded in the "black  
book." The Karens, after their ankles had been  
fastened in double irons, were then thrust into  
the common prison, with thieves, robbers, and  
murderers, their clothing taken away, and a bit  
of old cloth given them to tie about their loins.

8. Early this morning, the affair of the Ka-  
rens was formally laid before the woodouk, by  
the officer who had caused them to be thrust into  
prison. "Where are they now?" said the wood-  
ouk. "In prison," was the reply. "There  
let them remain." This was all the attention the  
woodouk bestowed upon the subject. I sent  
Taunah to the prison to inquire after the pris-  
oners. As he is a British subject, he has only to  
say he lives at Maulmain, and the Burman offi-  
cers dare not meddle with him. The poor pris-  
oners told him how they had spent the night, viz.  
their ankles loaded with heavy iron fetters, their  
feet elevated about two feet, and "made fast in  
the stocks," their hands drawn back over the  
head, and upward at the same time and made fast

also, their hips alone resting on the floor. They  
told Taunah, however, that they should have  
cared nothing for this, comparatively, but for the  
swarms of mosquitoes, which preyed all night  
upon their naked bodies. In the course of the  
day, a Burman, who is in some way connected  
with the officers, and who pretends to be friendly  
to us, came with a sad countenance, and said,  
"The order is given for those Karens to be exe-  
cuted, as an example to the Karens and all others,  
that they are to receive no more Christian books."  
Although I do not credit his story, it is indicative  
of the disposition of the government. They have  
sent out this report, no doubt, to frighten the peo-  
ple, especially the Karens in prison, and to induce  
their friends, or some one, to offer a large sum of  
money for their ransom. It is evidently the de-  
termination of the government to put an effectual  
stop to the progress of Christianity among the  
Karens, as they have done among the Burmans;  
and they will not be scrupulous as to the measures  
they employ to accomplish their end. The poor  
Karens now in prison, may have to suffer death  
for the sake of their religion—at least a long im-  
prisonment, or be ransomed only at an immense  
expense. But what if they do suffer death? Is  
it recorded on the annals of the world that perse-  
cution ever stopped the progress of the gospel of  
Christ? There are hundreds of Karens in these  
wilds who would die too before they would re-  
nounce their faith in "Jesus." Moreover, the  
work of conversion is going on at a hitherto un-  
paralleled rate, and, I believe in God, is destined  
still to go on.

"Though earth and hell oppose."

At evening, sent Taunah again to the prison, to  
offer a present to the jailor, if perchance he will  
allow the prisoners a little rest.

9. The Burman who called yesterday, and  
said the Karens were to be executed, came again  
to-day, and said they are not to be killed, but can-  
not be liberated unless I or somebody else will  
present a petition to the woodouk, accompanied  
with a large present. I expected it would finally  
come to this. The officers are now fully  
aware that the prisoners are connected with me,  
and, suppose, of course, that I will give money  
rather than see them suffer. But to present a pe-  
tition, would be to acknowledge that the wood-  
ouk is a great, and good, and excellent and  
righteous lord, and that the Karens are deserving  
of all which his excellency may see proper to in-  
flict, and to plead his own clemency and mercy,  
and then give an immense sum of money!

The present which Taunah made to the jailor  
last night, was accepted, and one foot and one  
hand of each of the prisoners were liberated.  
The Karen students all passed out of the city  
gates this morning, quietly and unobserved, and  
went to the jungles. There are now six others,  
who came down with the young chief, and who  
are hesitating whether to return and leave him in  
prison. One of the six, a younger brother of the  
chief, says he cannot return and leave his brother  
in irons, and be compelled to carry the news of  
what has passed at Rangoon to his brother's  
wife and babes, and their poor old father and  
mother. Indeed it is doubtful whether they will  
be able to return at all, as Burman officers have  
been hanging about our house all day, looking in  
at the doors and windows, to see if they can lay  
hold of another Karen.

10. Taunah visited the prisoners as usual to-  
day, carrying such things as would make them  
a little comfortable; as all prisoners in this coun-  
try have to beg or starve. They told Taunah to  
"tell the teacher and teacheress, that they need  
have no more anxiety on their account; that they  
had been praying ever since they had been in  
prison; and that, although they were very  
fearful and sad when first apprehended, they are  
now happy, since God has answered their pray-  
ers."

I have some hope to-day that their deliverance  
will arise from an unexpected quarter. Mr. Ed-  
wards, the writer and interpreter to the British  
Resident at the court of Amarapura, while trans-  
acting business for the Resident with the wood-  
ouk to-day, mentioned the case of the Karen  
Christians in prison; at which the woodouk or-  
dered one of his attendants to bring the basket  
of Karen books which were taken from the man  
first apprehended. There were in the basket  
several small tracts and catechisms, and several  
copies of Matthew and John—in all, six or seven  
books. "This is the way you do," said the woodouk,  
smilingly, "to get away the hearts of my sub-  
jects, is it? You come and fight us, and get  
away part of our country, and now wish to turn  
away the hearts of the poor, ignorant Karens?"  
and then, with a pompous air, which it would be  
in vain for any one but a Burman to attempt to  
imitate, proceeded to say—"If you give these  
books to the Burmans, who know too much to be  
carried away with their nonsense, it would be no  
matter. But what do the poor, ignorant Karens  
know?" Mr. E. at length extorted a promise that  
they shall finally be released. But it is the pro-  
mise of a Burman!

11. To-day the Karen prisoners were sent to  
the great pagoda, two miles from the city, and of-  
fered as a sacrifice to the gods. The "young  
chief" and the one first apprehended, were in  
two huge pairs of iron fetters; the boys in one  
each. Their labor will be to pull up the grass on  
the large plat of ground surrounding the pagoda,  
which is, however, sometimes done by the Bur-  
mans voluntarily, as a kind of penance. They  
will also be compelled to beg their rice from day  
to day. But their condition is much better than  
when in prison, as they now have pure air and  
exercise, and are not confined in the stocks at  
night. But they are deeply degraded in the view  
of the Burmans; as no one but the most aban-  
doned outcasts are subjected to this punishment,  
and they perhaps individuals who have been sen-  
tenced to be executed as murderers, but whose  
sentence has been commuted to that of becoming  
"slaves of the gods," they and their kindred and

\* The Burmans will not distinguish between an  
Englishman and an American. They say, we dress  
alike, look alike, talk alike, and are alike.

posterity, forever. These slaves are a class of  
people of about the same standing as lepers were  
in ancient Israel. In fact, the Karens are now  
under the charge of a keeper who is called the  
"leper governor." The thousands and thousands  
who flock to the great pagoda on worship days,  
will, of course, on seeing the Karens there in  
irons, suppose them to have committed some  
dreadful crime; and when learning that that  
crime consisted in becoming the disciples of Jesus  
Christ, will naturally want to know what the re-  
ligion of Jesus Christ is.

12. Taunah visited the pagoda, and conversed  
with the slaves. They remarked to him that  
they care nothing for the positive suffering, but  
dislike to be compelled to submit to anything  
which honors the Burman religion; for they  
readily perceive that their degradation does so.

13. Visited the pagoda myself—the first time  
I have seen the Karens since their imprisonment.  
I passed them without speaking; neither did they  
speak to me. All who know anything of Bur-  
man character, advise me to manifest, for the  
present, a total indifference to the whole affair;  
which is doubtless the prudent course.

14. Again visited the pagoda, and, as there  
were very few individuals near, ventured to con-  
verse a moment with the slaves. One of the  
boys remarked to me—"Teacher, the Burman  
officers say if we are released, we must never  
again worship the 'foreigner's God.'" "Well,  
what did you answer?" "I told him if we were  
released, we should always worship God, and  
with more zeal than ever."

Mr. E. mentioned the fact of the Karens hav-  
ing been sent to the pagoda, to the woodouk this  
morning, which he endeavored to evade; said  
that his wife was the means of their going there,  
and that they could not be liberated unless a pe-  
tition were presented. The truth is, the wood-  
ouk is now sorry that he made a promise to re-  
lease them, and doubtless sent them to the pa-  
goda, as an offering with which he supposed the  
gods would be well pleased. Now, if he remove  
his offering, he will commit sacrilege; if he do  
not, he will break his promise, which he would  
make Mr. E. believe he considers sacred.

15. The woodouk publicly declared that if  
any man mentioned the affair of those Karens in  
his hearing, he would cut off his head. Of course  
he durst not include a British subject in that  
threat. Mr. E. has to-day again pressed the  
case upon his notice, and finally extorted another  
promise, that the Karens shall be liberated before  
the British Resident leaves for the capital, which  
will be in six or eight days. The woodouk  
moreover declares, that he releases them solely  
as a personal favor to Mr. E., and that this is the  
only way, and he the only person who can ob-  
tain their liberation.

20. For the last few days, I have occasionally  
visited the slaves at the pagoda, and have uni-  
formly found them rejoicing in God, although it  
is still deemed doubtful by them whether they are  
ever liberated; the continual promises of the  
woodouk to the contrary notwithstanding.

I one day slipped a piece of money into the  
hands of the young chief, as they found them-  
selves rather straitened for food; but they did  
not show it, as they had heard it whispered that  
a foreigner was giving the slaves money, and said  
to Taunah they hoped I would give them no  
more.

I have been obliged to send word to the Chris-  
tian chiefs in the jungles, to stay where they are  
for the present. They were about coming to the  
city, to present a petition to the woodouk, and  
endeavor to redeem their brethren. But the ob-  
ject cannot now be effected with money. I have  
made one fruitless attempt myself.

21. The woodouk promised to liberate the  
Karens to-day; but they are still, 9 o'clock, P.  
M., in chains. The woodouk gave out the or-  
der, in the presence of the secretary, who was to  
write it, and the "leper governor," who was to  
execute it, and of Mr. E., to have the Karens li-  
berated to-day. Six o'clock this evening was ap-  
pointed as the time, and Mr. E. agreed to meet  
the "leper governor" there at that hour precise-  
ly. Mr. E. called on me, and we went to the pa-  
goda expecting to see the fetters fall from their  
legs; but we were disappointed. We waited  
till seven o'clock and longer, and no "leper gov-  
ernor" came; and we returned, supposing we  
were to take another lesson in the baseness and  
treachery of Burman character. Just as I was  
leaving, one of the Karen boys said to me—  
"Teacher, the Burman officers are going to de-  
ceive you; for the Burmans have told us to-day  
that the woodouk will keep promising till the  
Resident leaves for the capital, and then you will  
not get us liberated without paying five hundred  
rupees."

24. At eight o'clock this morning, Mr. E. sent  
me word that the Karens were at his house. It  
appears that the woodouk's order of yesterday  
has taken effect; but I presume it was on account  
of the threat of reporting the secretary and the  
"leper governor" to the woodouk, which Mr. E.  
sent those gentlemen, that brought the Karens  
this morning. They hoped to extort money from  
us, by delaying a few days.

I took the Karens home with me, had them  
washed and gave them clean garments—and we  
praised God together. While they were at the  
pagoda, some among the multitudes who flocked  
thither to pay their devotions, reviled them on ac-  
count of their religion. One man said, "If you  
worship Jesus Christ, why does he not come and  
take care of you?" To which the Karen replied—  
"We are not the first among the disciples of  
Jesus Christ who have suffered persecution." But  
the great majority of the people expressed a  
sympathy for them, and said they were well  
aware that they were suffering unjustly—that  
they had done nothing worthy of such degrada-  
tion—and that the woodouk was a cruel tyrant;  
which sentiments, however, they durst not ex-  
press openly.

28. The Karens do not express so much joy at  
their release, as grief on account of the danger  
which will now attend their carrying books out

of the city. The "young chief," in particular,  
said he thought nothing of the sufferings he had  
endured, or of the good garments which the Bur-  
mans had taken away from them, and which, of  
course, they will never recover; but he did not  
feel reconciled to the Burmans keeping those  
books; he had come on purpose to get books for  
those near Bassein, who could read, and now he  
must return without one.

25. Succeeded, after a good deal of trouble, in  
procuring a pass for the "young chief," and in  
getting him ready to leave the city; for the soon-  
er he leaves, the better. He urged me to allow  
him as many books as he could conceal about  
his person; but I refused to give him one, and  
remarked, "But yesterday morning, and those  
heavy iron fetters fell from your ankles; should  
you now be found with books in your possession,  
you would certainly lose your head." "Should  
so much the sooner get to heaven," was his reply.  
Having secured a promise from me, that I will  
visit Bassein as soon as the season will allow, the  
Karens departed, repeating their usual request,  
"Teacher, pray for us!"

Sept. 2. During the past week, a few Karens  
have called from the Christian villages, with-  
standing I had sent word that they remain in the  
jungles for a few weeks at least.

9. Five Karens at worship to-day, three of  
them students from Bassein, who, when the oth-  
ers were imprisoned, fled to the Christian vil-  
lages of Maube, as they return to-morrow morn-  
ing, they urged me to allow them to carry a few  
small tracts. I told them I feared, on their ac-  
count, to let a book go out the city gates. At  
sunset they were missing—at dusk did not return.  
I enquired, and could learn nothing of them. I  
had cautioned them to keep quiet, as the Burman  
officers were known to be watching for them.—  
My anxieties began to increase, as it was now late  
in the evening, when they returned, with smiling  
countenances. On inquiry, I found they had taken  
a quantity of books, passed out of the gates  
undetected, and had concealed them at "John's  
house," intending to take them as they pass along  
to-morrow morning.

10. The three students left this morning, got  
their books, and passed away without molestation.  
Taunah also returned to Maulmain to-day. He  
has been of essential service to me, as he has  
been accustomed to teach, and is a better judge  
of the correctness of translations than most of his  
countrymen.

From the Episcopal Record.

### JEWS IN BARBARY.

"And I will scatter you among the heathen.  
And upon them that are left alive of you, I will  
send a faintness into their hearts, in the lands of  
their enemies, and the sound of a shaken leaf  
shall chase them. And ye shall have no power to  
stand before your enemies." Poor Jews! al-  
most daily was I compelled to be an eye-witness  
to the fulfillment of these prophetic threatenings!  
One bright afternoon, as we were riding on the  
beautifully situated sea-beach, near the eastern  
gate of Tangier, we saw eight Moors and four  
Jews come out of the town prepared for a jour-  
ney. They entered the road that leads to Tetu-  
an, which, by land, is about thirty miles distant.  
The Jews are compelled thus to travel from one  
town to another, under the protection of the  
Moors; and are obliged, on leaving a town, with  
the intention of remaining over night, to pay a  
toll or tribute to the guard at the gate. In this  
party of travellers, the Moors were mounted on  
horses and mules; the Jews were some on don-  
keys, and some on foot. They had not advanced  
far, when they were pursued by one of the Tan-  
gier gate-keepers, with a large club in his hand,  
his features horribly distorted with rage. As he  
ran with great speed, being strong and athletic,  
he soon overtook them, and immediately laid  
hold upon one of the ill-fated Jews who, it ap-  
peared, had had the audacity to leave the town  
without paying the customary tribute which is  
demanded of even the poorest of the Jews; the  
amount is in value the sixth part of a dime, that  
is, one blanket. The gate-keeper caught the  
trespassing Jew by the throat, and gave him a  
dreadful beating with his club; the other Jews  
were obliged to behold the cruel act in respectful  
silence. It was a blanket dearly earned. When  
the Moor felt that his revenge was satisfied, he  
returned to his post, cursing the unbelieving Jews.  
The unfortunate infidel Jew proceeded on his way  
groaning, and rubbing his wounds and bruises;  
while his brethren could say nought to console  
him, his other fellow-travellers jeered him for  
having got so cheap a drubbing. All through  
Barbary, the Jews are looked upon by the natives  
with the greatest contempt and dislike, and are  
treated as if they were of a race far below the  
grade of human beings. They are buffeted and  
stoned, and abused in every possible way; to all  
of which ill treatment they quietly submit, not  
withstanding their vast numbers. I have often  
wondered that they did not revolt en masse, and  
defend themselves against their persecutors, but  
they dare not do so, for the Lord is no longer in  
their midst, to enable them to stand before their  
enemies.

One day I saw an incident, one that often oc-  
curs, an inoffensive Jew stoned for juvenile  
amusement; but the peculiar circumstances at-  
tending it that time, made a lasting impression on  
my mind.

A respectfully dressed and most venerable look-  
ing old Jew, whose beard of silvery white was of  
a length so great as to appear as if it had been  
under the culture of its owner during a century,  
the man's countenance was strongly marked with  
an expression which evinced a very amiable dis-  
position, and what is rare among the present gen-  
eration of Jews, he seemed to possess an intelli-  
gent mind, so much so that combined with his  
great age, I felt a respect for him that amounted  
almost to awe at his presence. As he slowly tot-  
tered up the street leaning on his staff for sup-  
port, he was met by three or four dirty, ragged,  
squalid little Moorish boys, who instantly assailed  
him with stones and dirt, cursed him as an in-

fidel, and prayed that the God of Mohammed  
might "scatter his race." The scene was truly  
heart rending. Behold! thought I, what a fear-  
ful thing it is to trample under foot the blood of  
the Lord Jesus Christ, and to say as they of old  
did, "upon us and upon our children, be his blood."

While such scenes are daily taking place, and  
such sufferings are hourly endured by our fellow  
creatures, in different parts of the world, can any  
one who bears the name of Christian, be indiffer-  
ent to the holy cause of missions? by which  
alone the world can be brought under the light  
burden and easy yoke of the meek and lowly  
Jesus of Nazareth. O! let us remember well  
who it was that said by the mouth of his holy  
prophet, "Wo to them that are at ease in Zion,"  
and let none of us repose any longer on flowery  
beds of ease, but let us, one and all, old and  
young, rich and poor, (for it is a work in which  
every body may engage,) labor to hasten onward  
that welcome day, when in every land, great and  
small, Jew and Gentile, may know, love, and  
serve the only true and living God, the ever-bless-  
ed Three in One. JUNIA.

### DYING REGRETS.

A gay and thoughtless young man, says Mr.  
Inness, in his "Domestic Religion," who had of-  
ten opposed a pious father's wishes, by spending  
the Sabbath in idleness and folly, instead of ac-  
companying his parents to the house of God, was  
taking a ride on a Sabbath morning. After rid-  
ing some time at great speed, he hastily pulled up  
his horse, while the animal, by stopping more sud-  
denly than he expected, gave him such a sudden  
jerk, that it injured the spinal marrow, and when  
he came to his father's door he had totally lost  
the use of the lower extremities of his body. He  
was lifted from the saddle, and laid on that bed  
which was destined to prove to him the bed of  
death, and there he had leisure to reflect on his  
ways. It was when in this situation, I was asked  
to visit him, and he then discovered the deepest  
solicitude about the things that belonged to his  
eternal peace. He eagerly listened to the repre-  
sentation that was given him of the evil of sin,  
its dreadful consequences, and the ground of hope  
to the guilty. He seemed much impressed with  
a sense of his need of pardoning mercy, and  
thankfully to receive it in the way that God hath  
revealed. Many parts of the conversations I had  
with him, have now escaped my recollection, but  
some of his expressions I shall not easily forget.  
On one occasion, when referring to his past life,  
and finding himself, at the time I visited him, un-  
able to attend public worship, he exclaimed,  
"Oh! what would I give now for some of those  
Sabbaths which I formerly treated with con-  
tempt!" He seemed deeply to feel and to de-  
plore his guilt, in having so heinously misimpro-  
ved the precious opportunities of waiting on God  
in the public ordinances of religion, which he had  
in the day of health. While, on another occasion,  
he expressed his sense of the infinite importance  
of the gospel, I suggested to him the propriety  
of his mentioning to his dissipated companions, when  
they called upon him, the light in which his for-  
mer life now appeared to him. He told me, in  
reply, that though he would be most happy to do  
so, he had no opportunity; that his former com-  
panions had now quite deserted him; that if they  
called at all, it was merely to inquire about his  
health, but that they seemed quite uneasy while  
they remained, and would not spend even a few  
minutes in his company. Ah! what a picture of  
the friendship of the world! It possesses no in-  
gredients which can furnish a topic of consolation  
in the day of adversity. It was in reference,  
however, to this subject, and to the hope, that,  
though he had no access to his former associates,  
his history might prove useful to them, that he ut-  
tered the last expression I shall quote. With an  
ardor and an emphasis which I cannot describe,  
he said to me, at one of the last interviews I had  
with him, "I earnestly pray that I may be a  
warning to them that forget God." May this  
solemn and affecting exclamation of a young  
man, on the bed of sickness and death, be fasten-  
ed on the recollection, especially of every young  
reader, that, instead of forgetting God, he may  
remember his Creator in the days of his youth,  
and be found, in the season of youth and of  
health, supremely valuing that gospel which alone  
can give solid happiness in life, comfort in afflic-  
tion, and peace in death.

### AN EXAMPLE FOR THE DEAF.

Exodus iv. 11.—"Who maketh the deaf?—Have  
not I the Lord?"

I have in my congregation, said a venerable  
minister of the Gospel, a worthy, aged woman,  
who has for many years been so deaf, as not to  
distinguish the loudest sound, and yet she is always  
one of the first at church. On asking the reason  
of her constant attendance, as it was impos-  
sible for her to hear my voice, she answered,  
"Though I cannot hear you, I come to God's  
house, because I love it, and would be found in  
his ways; and he gives me many a sweet thought  
upon the text, when it is pointed out to me: another  
reason is, because there I am in the best com-  
pany, in the more immediate presence of God,  
and amongst his saints, the honorable of the earth.  
I am not satisfied with serving God in private;  
it is my duty and privilege to honor him regular-  
ly and constantly in public."

### THE CHRISTIAN MINISTER'S RE- JOICING.

1 Thess. ii. 19, 20.—"For what is our hope, or joy,  
or crown of rejoicing? Are not even ye in the pre-  
sence of our Lord Jesus Christ at his coming? For  
ye are our glory and joy."

Archbishop Williams once said to a friend of  
his, "I have passed through many places of  
honor and trust, both in Church and state, more  
than any of my order in England, these seventy  
years back; yet were I but assured that by my  
preaching I had but converted one soul to God, I  
should take therein more spiritual joy and com-  
fort, than in all the honors and offices which have  
been bestowed upon me."



## REVIVALS.

From the Recorder and Watchman.

MINERAL SPRING, N. C., May 19, 1839.

Brother Meredith, I am happy to inform you that the revival at this place is still moving onward, though I think not with quite so much interest as it has done. This morning there were two baptized in the presence of a large and attentive congregation; and after preaching there was a large number of inquiring souls who prostrated themselves asking an interest in the prayers of God's people. At our church meeting in April last, there were nine baptized, making eleven since I wrote to you; here was a lovely group, the father, mother, two daughters, son and son's wife, all walked down into the water at the same time. This brought to mind the circumstance of Lydia and her house, and the jailer with his house, for there was a household in this company, but no infants among them. I also saw the blooming damsel of fifteen, with her grandmother of seventy years, coming forward to tell to the church what the Lord had done for their souls. O that the work may not stop here, but run from breast to breast until it shall reach the whole human family.

Yours in the bonds of love,

C. S. FOOSHER.

From the Religious Herald.

WESTMORELAND C. H., Va., May 15, 1839.

Dear brother Sands;

I have been requested and am happy to inform you, that the work of the Lord is still prospering among us. It is but a few days since a vast crowd was assembled at the water's edge, and witnessed the burial of between forty and fifty willing and obedient subjects of king Emauel. A very considerable number more are waiting only for an opportunity to follow the same blessed example. We have again been visited by brethren from a distance, whose labors and efforts have manifestly been blessed, in building up the brethren and promoting harmony among them, and also in the actual conversion of sinners. We are particularly thankful for the visit of brethren Fife, Segar, and Mason, and it is our present prayer to God that they may be spared to repeat their visits to this region. The East Zoar Church under the care of Elder Samuel Templeman, (Bro. Braxton being the officiating pastor,) and a portion of Pope's Creek Church, (commencing at Rappahannock meeting house,) have been more particularly favored. There are, at this time, in the East Zoar Church, at the lowest computation, twenty individuals, who are earnestly and sincerely seeking after God, if happily they may find him. The meetings at the Rappahannock meeting house are frequent, thronged, and solemn. I was present at one of them, last night, and at a late hour, five or six were received by experience. Here the labors of brethren Braxton and Mardes, in conjunction with our kind and good brother Balderson, seem to be crowned with great good. We are not entirely destitute, but the field is growing wide, and the call for help much louder. We therefore repeat it, brethren come over and help us. And if we can do no more, nor better in return, we will endeavor to give you a full heart, and the strong aspirations of our very souls, for your present and eternal welfare, and that of your friends. We have indeed witnessed great good, under God, from the labors of brethren from abroad. There are, it is true, two rivers between, but they are in no sense impassable, and we do most firmly repudiate the idea of our visiting brethren paying their own *Ferriage*. We say again, dear brethren, pray for us, and come over and help us. Shall the present harvest be closed forever, and the summer ended, and scores and hundreds among us be not brought out of nature's darkness, into the glorious light and liberty of the sons of God!

H. F.

EFFINGHAM, N. H.—Bro. Coburn writes under date of May 10, as follows:—

Dear Bro.—The Lord in great mercy has again favored this place with the special outpouring of his Holy Spirit.

Between sixty and seventy have become the hopeful subjects of renewing grace. Many of them were members of my school. Eleven have united with the Free Will Baptist church. A week ago last Sabbath, I baptized six, and last Sabbath twenty three. Others are expected to go forward soon. The adjoining towns share largely in this good work. Bro. Green of Parsonsfield has baptized seven, and several more will go forward immediately. It is the Lord's doing and to him be all the glory.

Yours in the gospel,

J. MILTON COBURN.

A revival of unusual interest has recently been experienced among the members of the Wheaton Female Seminary at Norfolk, Mass. This revival commenced on the last Thursday in February, a day regarded with so much interest by the Christian community—at least by all those who are desirous of seeing the talent and learning of our country sanctified and rendered subservient to the interests of the church. "At the commencement of the last quarter of the present term, there were but seven inclusive of teachers and pupils, who professed a saving interest in the Lord Jesus Christ." Now, "nearly every member of the institution is rejoicing in the hope of pardoning mercy."

From the N. Y. Baptist Register.

BR. BAKER.—The following is an extract from a letter recently received by a sister of the Norway church from sister Bronson, of the Assam mission.

C. E. B.

MY DEAR SISTER—Among the many welcome letters received a few years since from America, yours to M. and myself was perused with much interest and pleasure. Hope deferred had almost made our hearts sick when the long expected package arrived, assuring us that we still lived in the memories and affections of the friends we have left, and that prayer is still offered on our behalf by those who desire the prosperity of Zion, and the enlargement of her borders. In our lonely situation these reflections are most consolatory, and serve to lighten the toils of this weary pilgrimage. From letters to other friends you will learn respecting our present condition and future prospects. I will therefore omit par-

ticulars on that point, and endeavor to give an answer to the question you proposed respecting awakening an interest in the particular mission in which we are engaged. My dear sister, we need your assistance in our work,—your prayerful co-operation. Here we are alone, without a missionary associate, among a people to whom the living teacher has never before been sent.

Unlike most other nations to whom missionaries have hitherto been sent, they are not a reading people, have no written language, and consequently cannot as yet receive the word of God, that alone can make them wise unto salvation. Before they can be profited by this inestimable gift they must receive a written language, books must be prepared, and an extensive system of instruction put in active operation among them.—You will see at once the arduous nature of the work to be accomplished. It is not ours to go forth like the missionary in Burmah, with the translated Bible in our hands, to a people prepared to read and understand its truths. We cannot, like them, send forth the little messenger of truth into every part of the country, where the voice of the living teacher cannot reach, for the reason the people cannot read them. We cannot send out native converts, to assist in proclaiming the glad tidings of salvation, because none have heard and believed. It is ours by patient and persevering effort to prepare the way for the introduction of the gospel, while others may enter in and sow the seed and gather the joyful harvest long after we shall have worn out and gone to rest.

We have come to this remote place a few months since, an unbroken jungle, with a partial knowledge of the Assamese, and two rude languages before us to acquire. We have as yet no roof of our own to shelter us, but are dependent on the kindness of another for a temporary home. A temporary house is now preparing for us, also a school-house. Immediately after our arrival we commenced a school, with more encouraging prospects than we had anticipated. We have now thirty-seven scholars, and are hoping for an increase. Three of these we hope will soon be prepared to commence other schools. We support a Singpho lad, who we hope will yet be extensively useful to his countrymen.

Now, my dear sister, I would propose a plan something like the following: Let a society be formed for educating Naga and Singpho lads, who, after being thoroughly trained, will be very useful as teachers, and if converted, through the grace of God might become preachers of the gospel to their countrymen. Could our friends and those of the cause of missions aid us in this respect, we would take as many as our means enabled us to do, feed, clothe, and educate them. These people are poor; they must earn their rice by their labor, and if they spend their time in learning to read they must be fed. As to their clothing, they wear very little in their wild native state, hardly enough to appear decently. Should we take them, we should of course furnish them with what we think it proper they should wear. I think the whole expense of educating, feeding, and clothing, one lad, would amount in one year to about twenty dollars, or less than two dollars a month.

Would the friends of the cause enlist themselves in this measure, and give us the means to have several young men training for teachers and preachers, they might be exerting an influence upon the future destinies of this people that would result in a good that eternity alone could fully reveal.

Dear sister, my heart is much set upon this means of preparing the way for the spread of the gospel; and will not my sisters in happy Christian America unite their efforts with mine?

Yours, dear sister, in the best of bonds,

R. M. L. B.

From the N. Y. Baptist Register.

During the winter and spring the Lord has bestowed upon Norwich again the refreshings of his grace. We enjoyed a heavenly sitting together in Christ Jesus from day to day, in a protracted meeting, which continued about three weeks. We were favored with the labors of our beloved Brn. S. Swan, Knapp, and Backus. During the meeting and since, about sixty have been baptized into the fellowship of the church, backsliders have been reclaimed, and difficulties among brethren of long standing have been settled.—Every year affords me increased evidence of the utility of well-conducted, Holy-Ghost, protracted meetings.

Yours, in a precious Saviour,

A. WHEELOCK.

The following is taken from the New York Evangelist. It is an extract of a letter from an officer in Amherst College, dated April 3d.

"A most interesting revival of religion has been enjoyed during the term that is now closed, in the Mount Holyoke Female Seminary at South Hadley. Nearly all the members of the school who were destitute of religion, have been hopefully converted."

CONSTITUTION OF A CHURCH.—A Second Baptist church was organized in Sutton, south Village, N. H. on the 11th ult.

ORDINATION.—Ordained at Chester, N. H. April 10th, Bro. JOHN UPTON, as pastor of the Baptist Church.

From the Baptist Record.

## MINISTERIAL SPECULATION!

"Your ministers love money as well as others," said a good brother, to a humble servant of Jesus Christ, who has a large family and is living on a salary less than four hundred dollars. This same minister of Christ recently received an offer from a man of property to engage in the mercantile business, the profits of which without any capital, would have yielded him at least, one thousand dollars per year. So that this brother who "preached for money," makes a neat speculation of over \$600 per year out of pocket. The writer of this article left an honorable and profitable profession to preach the gospel of Jesus, and has received a salary during 10 years of his ministry less than \$400. Having a numerous family and being unwilling to press the churches for more, he has spent more than \$2000 of his own money in order to sustain himself in the ministry of the gospel. This is preaching for "filthy lucre's sake." He has been called in the course

of his ministry to labor in churches that were wealthy, and never but in one instance has he received an adequate support. He has labored frequently for churches in protracted meetings, and the most he ever received for the amount of labor, was \$6 for 80 miles travel, and three sermons. Once he travelled 34 miles, preached twice, spent the Sabbath, was at some expense and received thirty-six cents. Once he labored a week, preached 8 sermons—a revival commenced under his preaching, and he received not even a cold thank 'ye. He could give a number of chapters on this subject from his own experience. Let this prove that he 'loves money as well as other people' who make two, three, and five thousand dollars per year with only a moderate share of talents, and give 10, 20, or \$50 per year for the support of the ministry. Another Brother in the ministry not a thousand miles off, whose labor has been abundantly blessed in protracted meetings, and is frequently called to labor in the fields of holy enterprise, received large sums for his service, &c. He was called to labor thirty miles from home during about one week, and received one whole dollar. He labored for one of the most wealthy Churches in the United States, able to give their minister more than \$2000 per year, during these protracted meetings—which resulted in blessing to the Church—at one time during the meeting put up with a brother of said church—who charged him for his board, and he received no money—no thanks—the church in kindness would not deprive him of his reward in Heaven by feeding himself, and wife, and clothing his children. If churches charge ministers with preaching for money, they should be careful to pay them, else the day of judgment may disclose, that the charge emanates from "covetousness" which an inspired writer calls "idolatry."

Let those churches who hold protracted meetings and ask help from abroad, remember, that "the laborer is worthy of his reward."

## HEARERS, PUBLIC WORSHIP, &amp;c.

Bigoted Hearer.—A person meeting another returning, after having heard a popular preacher, said to him, "Well I hope you have been highly gratified." "Indeed I have," replied the other. "I wish I could have prevailed on you to hear him; I am sure you would never have relished any other preacher afterwards."—"Then," returned the wiser Christian, "I am determined I never will hear him, for I wish to hear such a preacher as will give me so high a relish and esteem for the word of God, that I shall receive it with great eagerness and delight whenever it is delivered."

Humble Hearer.—"A torch may be lighted by a candle, and a knife be sharpened by an unpolished stone." Mr. Hildersham used to say, "that he never heard any faithful minister in his life that was so mean but he could discover some gift in him that was wanting in himself, and could receive some profit by him."

The Practical Hearer.—A poor woman in the country went to hear a sermon, wherein among other evil practices, the use of dishonest weights and measures was exposed. The next day, when the minister, according to his custom, went among his hearers, and called on the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all he delivered.—"But one thing," said she, "I remember; I remember to have burned my false bushel."—A doer of the word cannot be a forgetful hearer.

Constant Hearer.—It is said of the late Countess of Burford, that though for the last few years of her life she had to ride almost constantly on horseback, upwards of sixteen miles to and from the churches where she attended, yet neither frost, snow, rain, or bad roads, were sufficient to detain her at home. How unlike the conduct of many who suffer any trivial incident to keep them from the house of God!

Buck.

By a letter received from Rev. HENRY JACKSON, we learn that he has, since his dangerous illness in January last, suffered much from throat speaking. Such is the condition of his throat, that, agreeably to the advice of physicians, and in conformity to the unanimous desire of the people of his charge, he has concluded to suspend the labors of the pulpit for the present, hoping to derive from rest, essential service. Also that he has requested the Board of the Home Missions at New York, to fill the vacancy of Corresponding Secretary, to which he was, at the annual meeting of the society in Philadelphia, elected, he feeling himself unable, in his present situation, to perform the duties of the office.—Chr. Watchman.

KENTUCKY & FOREIGN BIBLE SOCIETY.—A Convention for the purpose of forming a society of the above name, auxiliary to the American and Foreign Bible Society, was held at Lexington, Ky., commencing May 3. The introductory sermon was preached by Eld. J. M. Peck, of Illinois. A constitution was framed and adopted, and a Board of Managers, located at Louisville, chosen. J. L. Waller was chosen secretary, and Jacob Elliott, Corresponding Secretary. Among others, the following resolutions were unanimously adopted:

Resolved, That the common English version of the Scriptures is so correct and plain as to teach every Christian, in our language, the doctrinal truths, practical duties and ordinances of the Christian Religion with such clearness and sufficiency, that no person, unbiased by the prejudices of previous education and the influence of surrounding circumstances, need err, about what the Lord would have them to do.

Resolved, That the numerical and pecuniary strength of our denomination in the Mississippi Valley furnishes grounds for the belief that the Great Head of the church requires, and the world has a right to expect, that they should adopt and prosecute more efficient measures for the diffusion of the gospel in our country and also in foreign lands.

## THE PRAYER OF FAITH.

Numerous instances are on record of the success of the prayer of faith. The following remarkable one was related to us by a friend a few days ago,—we are personally acquainted with all the parties.

A lady having two sons who were professed

universalists, was accustomed to hear them ridicule the subject of religion; she was also accustomed to pray, daily, for their conversion. As the mother sat one morning at the breakfast table, the sons began as usual, to argue in favor of universalism, and to try to dissuade the mother from her long cherished sentiments and piety.—The good lady could not eat,—she arose from the table and retired to an adjoining room, as the sons rightly judged, to pour out her soul to God in their behalf. They became dumb before God as they saw their mother enter the closet of prayer. They were thence led to pray for themselves, and to seek in earnest, the pardon of their sins. Nor did they seek in vain. A mother's prayers had prevailed with God. They became consistent and devoted disciples of the cross. For years, that mother had not ceased to pray for her beloved boys. Faith had urged her on in the midst of opposition and discouragement. And now the answer to her requests, so long delayed, came. The praying mother need not be discouraged. Faith becomes purified and tried by the lapse of years which it may please God to permit in obtaining her desires.—Eastern Baptist.

THE OLD AND NEW TESTAMENTS.—If I were asked to say in a few words, what is the difference between the Old Testament and the New, I should answer, that the Old Testament is the book of God's judgments, and the New Testament the book of God's mercies. I do not mean that there are no stories of God's judgments against sin in the New Testament. There are several, as most of you, I trust, are well aware. There is the story of Judas Iscariot, who was driven by the stings of conscience to hang himself. There is the story of Ananias and Sapphira, who fell down dead for lying to the Holy Ghost. There is the story of Elymas, the sorcerer, who was struck blind for withstanding the preaching of the Gospel. So on the other hand there are many beautiful and interesting stories of God's mercies and loving kindness in the Old Testament. Still, notwithstanding these exceptions, in the history of the New Testament, generally speaking, we see God, as he is in Christ, reconciling the world to himself, not imputing their trespasses unto them; while in the history of the Old Testament we see him in all the dreadful majesty of holiness, as the God to whom vengeance belongeth, and who will by no means clear the guilty. In a word, as I said before, the Old Testament is the history of God's judgments, the New Testament is the history of God's mercies.—Rev. A. W. Hare.

## THE HOUSE OF PRAYER.

How great is the mercy of God in providing these houses of prayer, where two or three may meet together in his name, and find their gracious Lord in the midst of them, saluting them, as in the flesh, with his accustomed benediction—*Peace be unto you!* What a relief it is to come into these hallowed walls, out of the strife and turmoil of the world, and commit our cause, and our hopes and our fears, to the care of God! What a comfort to leave behind us, for a brief interval, all the conflicting interests and the entangled devices of this perishable life, and to raise our thoughts to that happier time, when brother shall no longer strive with brother; when men shall be all of one mind in one house; when none shall hunger or thirst, neither shall the heat nor sun smite them by day, nor the cold by night? What a miserable scene of incessant struggle and worldliness would this land be without its Sabbath, and its house of prayer! Abused as are these blessings by so many, despised and trodden under foot and desecrated, as are too often the holy things of this house, and of the Lord's own day, they yet shed a light and a religious cheerfulness over the world's scene, even in our imperfect observance of their duties, which those who value Christian privileges prize as their bread of life, and the best sustenance of the soul. They are the salt of our land. They keep alive the fire of religious feeling in the altar of the heart. They give a respite from earthly cares, and open a glimpse of heaven to our sight. They speak, as it were, a perpetual protest against vice and infidelity.—They set up a standard for the Gospel. They oppose a temporary check to the foes of the soul. They remind man that there is no peace or spiritual prosperity, but through reconciliation with God, and in communion with him.

From the N. Y. Observer.

## MISSION TO BRITAIN IN FRANCE.

A considerable portion of the inhabitants of the ancient province of Brittany in France, now the departments of Lower Loire, Ille and Vilaine, Finisterre, Morbihan, and Cotes du Nord, in the N. W. part of the kingdom, use a language called the Brethoneg, which is a dialect of the Welsh tongue. The people who use this language, nearly a million in number, are said to be the descendants of a colony which emigrated from Great Britain, in the fifth century. About 500,000 of them, it is said, understand no language but the Brethoneg. They are represented to be Catholics of the most superstitious character, and never had the Bible printed in their language, until the year 1837, when the New Testament was translated into it, and published at the expense of the British and Foreign Bible Society. From the London Baptist Magazine for February, we copy the following account of the attempts of the Welsh Baptists to establish a Protestant mission among them.

The Baptist churches in Wales, contemplated a mission to that country, ever since the cessation of hostilities between France and England; and with this view they sent the Rev. W. Rogers, now of Dudley, to Brittany, about the year 1819. But owing to the difficulties which presented themselves at the time, Mr. Rogers returned; and another effort, which was made by a benevolent gentleman at his own expense, proved equally unsuccessful; so that nothing efficient was done for Brittany, until the year 1834, when the same gentleman to whom we have alluded, offered to advance fifty pounds to assist any Welsh minister to learn the language of the Bretons, for the purpose of preaching the gospel in that country.

This being announced, Mr. John Jenkins, jr., then residing in the town of Cardiff, offered to engage in this Christian enterprise; and his offer being approved by the committee of the Baptist Continental Society in London, he was sent to

Britany, under the direction of that Society. He is a pious, prudent, and persevering man. He has met, as might be expected, with determined opposition from the priests, but the people frequently acknowledge the superiority of the Protestant religion over that of the Catholic, and receive the books which he distributes, without hesitation, though they have been frequently denounced from the altar. His work, as yet, is only preparatory, and much remains to be done, before we can reasonably expect to see the fruits of his labors. He has translated and published more than thirty thousand copies of different religious tracts in the language and circulated upwards of ten thousand of them already; and in his last communication, he says, that he has translated fifteen other tracts, which are now ready for the press. Nearly all the Testaments which have been printed in the Brethoneg, are sold, for the edition amounted to only one thousand copies. In his visits from house to house, he converses with the people upon religious subjects, but as yet he has not succeeded in establishing regular preaching, though he has made several attempts to gain that important object. Mr. Jenkins, however, meets with a few individuals regularly on Sabbath-days, for the purpose of reading, conversation, and prayer. He has experienced much kindness and sympathy from Mr. Le Foudry, the Protestant minister of Brest, who has been once and again to Morlaix, to encourage and advise him in his difficulties, and who has used all his influence in his favor, to get the room registered, though hitherto without success.

The friends of religion in Paris, take great interest in this attack upon the strong hold of Popery, and the Religious Tract Society in that city, together with that of London, has been at the expense of printing all the tracts which he has published.

He has been taken up occasionally by the gendarmes, for circulating books; but upon appearing before the prefects, he was dismissed, as the books, upon examination, were not found to be such as are proscribed by the law of France.

As to the moral state of the Bretons, it is sufficient to say, that religion there has but little connection with morality; for it consists in attending mass and confession: and the man that will attend to those things, and other ceremonies of a like nature, obtains the rites of the church, and is taught to believe that he is in the way to life, but for the neglect of these things, no moral virtue will be deemed a compensation. Mr. J. has not met with one Protestant among those who know no language but the Brethoneg, and very few infidels; but they are in general in the lowest state of ignorance, with regard to spiritual things, many of them not knowing that such a book as the Bible, is in existence.

From the Mother's Magazine.

## FRUITS OF AFFLICTION.

Extract from an unpublished Manuscript.

BY C. A. GOODRICH.

One example more shall suffice. Cast your eye upon that wretched and solitary youth, walking with slow and measured tread upon the bench of yonder desolate island. A few days since he was shipwrecked on a neighboring reef. The ship, in fragments, is floating on the waves, and the bodies of his companions are tumbling on the shore. What a catastrophe! How miserable his fate! How gloomy his prospects! He was a wild and undutiful son—the sorrow of his father, while he lived, and the heaviness of his mother in the days of her widowhood. In opposition to her wishes, and even when her tears might have dissuaded a son whose heart was still harder than his, he embarked on a foreign and distant voyage. In the hour of his leaving, the fond mother secretly put a Bible in his chest.—Yet he has not seen it, nor to this moment does he know that such a treasure is there.

Again look at him. Do you notice a change? What is he doing? Kneeling on a rock, and looking forth on the wide rolling ocean. Wherefore are his hands uplifted? Does he desecrate some approaching ship, and is this his signal of distress? Come still nearer and observe him. Ah! you now learn the truth. He is lifting up his hands and heart to his mother's God; the first time since he left her.

But whence this sudden and surprising change! The story is soon told. His chest floated to the shore, and there in the bottom of it he discovered a "Mother's Gift,"—a Bible; and on opening it, he found inscribed upon a blank page, a stanza written with her own hand:

A parent's blessing on her son,  
Goes with this holy thing;  
The love that would retain the one  
Must to the other cling;  
Remember 'tis no idle toy;  
A mother's gift,—remember, boy.

"God of my mother?" exclaimed the youth; "thanks to thy name, that these billows have rolled, and that I was sent to this distant and desolate shore to learn the depth of a mother's tenderness, and the worth of a Saviour's love!"

Let us learn to judge of the troubles of life with greater caution. They are not, as we sometimes imagine, at strife with our destination. They are not obstacles in our path to eternal felicity.—They do not thwart the gracious designs of our Creator, but are calculated to forward and secure them. We may not indeed, at the moment, perceive how such adversity can work our prosperity. What knows the infant of the plans and purposes of a parent? And how shall we comprehend the wisdom of the Infinite Mind, whose counsels have a bearing upon events which lie beyond the grasp of human thought? The whirlwind, which, perhaps prostrates here and there a habitation, carries off the noxious miasma, which would engender disease and death. The dark and gloomy cloud which shuts out the bright and balmy morn, pours its fertilizing showers upon the dry and parched earth. It is God's prerogative to balance the accounts between the evil and good of a universe; and although the aggregate of evil swells up and appears vast and incalculable, the sequel may show a credit, which, if it did not cancel the evil that man's folly has produced, it may still show an amount of good as much greater than the evil, as earth's mountains are higher than her ant-hills, or as her oceans are broader than her mountain lakes.



## CHRISTIAN SECRETARY.

HARTFORD, MAY 31, 1839.

## EDITORIAL CORRESPONDENCE.

Boston, Mass., May 27, 1839.

To the Publisher of the Christian Secretary:

DEAR SIR,—While in this place, I propose to give you some sketches for the "Christian Secretary," of the condition of the Baptists in this city, and of the anniversaries which are to take place during the present week. In Boston, there are nine Baptist churches, one of which is a free church, and one colored. Three of them have been formed recently, with good prospects of permanence and prosperity; the others have been in existence many years, and are large, able, and efficient bodies. The free church has been formed upon what our Presbyterian friends would call, the principle of *elective affinity*. The most of the members are friendly to the abolition of slavery, as well as the principle of free accommodation in churches. Their number amounts to nearly a hundred. At present they meet in a hall, and have made provision to sustain public worship and the ministry of the gospel, at least five years, by means of an annual subscription pledged for that time. They have engaged the Rev. N. Colver, as their pastor, who is now spending some time with his family, and his former flock, in Washington Co., New York, but is expected to return to this place in the month of July. Another new church has been formed in the southern part of the city, called *Boylston Street Church*. It has commenced existence under the most favorable and delightful auspices. The part of the city where it is located has a dense population, and no Baptist Church in the vicinity. It consists of about a hundred and twenty members, most of whom are young persons of great intelligence and activity. An excellent state of religious feeling exists among them; some of those who attend worship with them, are inquiring on the subject of religion, and a few have been converted. They meet in *Boylston hall*, a convenient and pleasant place, with a fine large organ, belonging to the *Handel and Haydn Society*, which permits the Church to use it. Their congregation is large, respectable, and attentive. They have an admirable choir of singers, consisting of forty-five or fifty members; and although they have not yet secured a pastor, yet they keep up their meetings with great spirit. They possess abundant means to support the gospel, and are evidently destined, with God's blessing, to become a large and flourishing Church. The other new church which has been formed, is situated in the western part of the city, with fair prospects of success. I have not learned their number of members, nor the circumstances of their situation.

The older churches, particularly those in Boston Proper, are in a highly prosperous condition. They are now all supplied with able and acceptable pastors, have a complete and thorough organization, and are doing much to promote the cause of Christ at home and abroad. Charles street Church, under the care of Dr. Sharp, are now repairing and embellishing their meeting-house, and the other churches intend to follow their example. In this manner, every thing connected with the Baptist denomination in this city, seems to be in a state of activity and progress, and pleasing evidence is furnished of great and increasing prosperity.

The installation, or recognition of the Rev. H. G. Nott, as pastor of the church in Federal street, took place last evening. This gentleman was a graduate of Yale College, and a minister of the Presbyterian, or rather the Congregational Church. He was settled in Nashua, New Hampshire, and was much esteemed as a man and a minister. But he was compelled, by the convictions of his mind and conscience, to reject the sprinkling of infants, and adopt the immersion of believers as valid, Christian baptism. The installation services were interesting and impressive. The house was crowded almost to suffocation, and the brethren who took part in the services spoke with freedom and power. The sermon was preached by Rev. Baron Stow, from John, chap. xii. v. 32. "And I, if I be lifted up, will draw all men unto me." His theme was—*The attractive power of the Cross*. He showed that the cross, or crucifixion of Christ, was the grand means of moral attraction; that around this, as the point of crystallization, the scattered particles of moral existence were gathered, and formed into a solid, homogeneous mass of sanctified humanity. He illustrated the moral power of the cross, by a reference to—first, the dignity of the sufferer, as God manifest in the flesh; second, His innocence; and third, The vicarious, or substitutionary character of His sufferings. From the discussion of these topics, he deduced the following inferences.

First, That this plan of moral influence was entirely original and peculiar. The great men of this world endeavored to exert an influence over their fellow men by far different means; sages and philosophers by subtle and profound speculations, warriors by splendid achievements, and politicians by various and ever changing legislation. Christ alone swayed the minds of men, by means of suffering—by that which rendered him infamous in the eyes of the world. Second; we hence see the necessity of making the cross pre-eminently the subject of preaching. This alone subdues the rebel heart. If there is any spot left in it unsecured by unbelief and sin, this will touch it—it will soften its obduracy, and transform its violence.

Prayers were offered by Dr. Bolles, and Professor Chase. The charge was given by Dr. Sharp. We were very much pleased with this. It was kind, dignified, and exceedingly judicious. The language was clear and forcible, and the manner expressive. It embraced two topics. First, the duty of acquiring religious knowledge; and second, that of imparting it. In these duties a large portion of a minister's time ought to be employed. With regard to the first, he showed the necessity of prosecuting the studies appropriate to the Christian ministry, with unremitting diligence. "If you would preach," said he, "acceptably, you must prepare yourself by reading, by a careful investigation of truth, and by a close and accurate observation of mankind. If you would explain and exhibit the truths of the gospel, in all their fullness, variety, and force, they must be the objects of your constant and mature deliberation. They must stand perspicuously, methodically, and vividly in your own mind, or your hearers will not be instructed, moved, and interested by what you say." He next exhorted him to be independent in his studies, to understand the Bible for himself, respecting the opinions of the wise and good, but calling no man

master on earth. "It has been the misfortune of many," added the speaker, "to examine human creeds first, and the Bible last. And even then, it has been examined more for the confirmation of sentiments already embraced, than as the only pure source of truth, and the standard of faith and practice. Let your maxim be the Bible—the Bible alone is the religion of Protestants!" He then went on to show the importance of a minister's laboring to feel the power of truth in his own heart; of making a judicious selection of topics for pulpit addresses, and of adapting them to the exigencies of the hearers. On the subject of preaching, or the manner of exhibiting the truth, he urged the necessity of feeling a constant sense of dependence upon God, of varying the topics and style of address, of cultivating a manly and earnest style of delivery, of speaking so as to leave no doubt as to one's own faith in the truth of what he says, of addressing the affections as well as the understanding, and, by this means, persuading men to be reconciled to God. Said he, with earnestness—"It was this genuine pathos which gave Whitefield, and Pearce, and Sumnerfield, and our own beloved Staughton so much power over the minds of their hearers. Their hearts were imbued with the love of Christ; they felt a tender concern for the salvation of sinners; they threw their whole souls into their sermons; their eyes beamed with affection, or melted into tears of pity. Their voices were modulated by their feelings into tones of persuasion, terror, or transport; and their countenances and gestures were moved and fashioned by the workings of the inner man. There was nothing artificial. All was natural. God greatly blessed their labors, and he will always bless the labors of such men. May you, my brother, be one of them." In conclusion, he reminded him that, however eloquently he might discourse, his ministry would be comparatively powerless, unless associated with a holy and prudent life.

Professor Sears, of Newton Institution, addressed the Church, but as it was growing late, he was under the necessity of contracting his remarks within a very narrow compass. He made some excellent observations upon the great principles which ought to regulate the conduct of the members of a Church towards their pastor. He suggested that this matter was not well understood, and that Christians were exceedingly liable to fall into two extremes in their treatment of ministers,—the one of excessive regard and adulation, the other of common-place courtesy; and even frigid indifference. Christians ought to cultivate such a temper, and adopt such a mode of treatment towards their minister as will give the greatest influence to his character, and the greatest efficiency to his labors. They ought to feel and act towards him in such a manner as will make him the greatest blessing to the world, to the Church, and to their individual selves. We regret, bro. Sears had not ample time to follow out and thoroughly discuss these great principles. The subject is one of immense moment; and we would venture to suggest to him the propriety of making it the theme of some future article for the *Christian Review*.

I am yours, &amp;c.

The two articles entitled "Boldness in the Preacher," and "Measurism and Animal Magnetism," published in our paper of last week, ought to have been credited to the American Biblical Repository, instead of the North American Review.

CONNECTICUT LEGISLATURE.—Three or four more bills of divorce have been granted during the past week. Hon. TADDEUS BETTS has been elected U. S. Senator from this State for six years from the 4th of March last. The Senate on Tuesday concurred in this appointment, being the fourth ballot in that body.

The bill to aid the Housatonic Railroad by loaning the credit of the State, has been rejected, and another bill passed as a substitute, allowing the company to issue promissory notes to the amount of one fourth their capital, their whole property being pledged for the redemption of the notes.

An appropriation of \$10,000 has been made for the benefit of the Wesleyan University. A resolution has also passed, appropriating \$5,000, provided an equal amount shall be raised by donations, &c., the whole to be expended under the direction of the Board of Commissioners of Common Schools, in some plan for qualifying teachers.

An act has passed the House, in relation to the sale of spirituous liquors, giving the several towns power to regulate the traffic for themselves—allowing each town to act its own pleasure, in licensing or refusing to license, just so far as the inhabitants of each may see fit, thus throwing the whole responsibility upon the people in their town capacity.

The committee on the Insane Poor, have reported in favor of appropriating \$20,000 for a hospital for this class of persons, the number of whom in this State is estimated at about 800.

A number of acts of minor importance have been passed. On Wednesday afternoon the House elected the Hon. Roger M. Sherman, Judge of the Supreme Court, in place of Hon. Clark Bissell, resigned.

ANOTHER OUTRAGE.—The Oswego Herald states, that on Friday the 17th inst. the schooner Weeks, of Oswego, N. Y., was seized by the Collector at Brockville, Lower Canada, because she had a single cannon on board. The Weeks was laden with about 90 tons of merchandise consigned to Brockville, Canada, and to Morrisstown and Ogdensburg on the New York side of the river. The cannon was dismantled, and lay with the carriage on the deck, and was regularly entered on her bills of lading, and consigned to the captain of an artillery company at Ogdensburg. She was regularly entered at Brockville, and received a "permit" to depart for Ogdensburg. On the eve of departure, however, she was seized by the Collector. A mob was allowed to take possession of the vessel, the gun was placed on its carriage and paraded about the town with exultation. As soon as the facts were known on our side, Col. Worth who commands on our frontier, crossed over to Brockville in the U. S. steamboat Oceada with a detachment of troops and demanded the immediate release of the vessel. The collector replied that the cannon should be returned to the vessel and she should be given up. The mob however, resisted, and it was not until the arrival of a reinforcement of regulars from Kingston, that the mob could be put down, and the vessel given up.

The last Detroit Advertiser has a long article upon the business condition of Michigan, from which we learn that the crops in all parts of the State, are in excellent condition and in a great state of forwardness. Never, says the Advertiser, was there such an abundance of wheat in the ground in Michigan as there is at present, and we might say the same of every other crop cultivated in this part of the country. The season has thus far, perhaps, never proved more cheering to the farmer, or more propitious to the crops, since Michigan was a wheat growing State.—The emigration is represented as unusually large.

REPORT OF THE COMMISSIONER, OF THE SCHOOL FUND.—Mr. BEERS, the able Commissioner, has made his annual report to the Legislature of this State. The capital of the Fund is now \$2,028,531—of which \$1,641,943 is in bonds, contracts and mortgages; \$216,700 in Bank Stock; \$110,611 in cultivated Lands and Buildings; \$52,043 44 in Wild Lands, &c. This capital has increased during the last seven years, more than \$300,000; and the dividends to schools during the administration of Mr. Beers, from 1825 to 1839, more than \$32,000. The number of children returned, in 1838, was 83,977, being 1231 less than in 1834, and less than in any one year from 1820 to 1832, but 750 more than in 1837. The amount distributed to them last year, ending March, 1839, was \$104,906 25 being \$1.25 to each scholar. We might add that in addition, about 40 cts is paid to the District for each scholar, from the town Deposit Fund.

MILITIA OF CONNECTICUT.—By the report of Adjutant General SAMUEL L. PITKIN, it appears that the Militia of this State numbers 29,967—of which there are General Staff, 61; Infantry, 25,550; Rifle-men, 1,294; Cavalry, 906; Horse Artillery, 469; Artillery, 1,656. The number of different arms belonging to the State, is as follows—Muskets, 10,576; Rifles, 1,523; Pistols, 1,907; Swords, 2,722; brass cannon, 20—the heaviest 6 pounders; iron cannon, 61, the heaviest 12 pounders. Also, 382 drums, 271 fifes. A good share of the arms are in the hands of the Militia.

MICHIGAN.—This infant State deserves the credit of having devised the most magnificent plan for education of any in the Union. A University with branches is endowed with lands which, when sold, at the fair market value, will yield an income of over \$60,000, and the primary schools have a landed property which will probably yield \$350,000 per annum. This will carry the means of education to every child in the State, and will give to the rising generation a richer inheritance than gold can buy; it will render the State Michigan intelligent, moral, and happy—and will place her prosperity on the surest of all foundations—that of a well educated people.

"The temperance folks are going too far in this business," said the man to us the other day, who sold poor John Givens the last glass he drank the evening he went from a caucus, drunk to the river, in order to cross, and fell in and was drowned. "Yes, they will ruin the cause of temperance, I am afraid, by their indiscretion," said the vender who sold Miles Thompson the rum that led him to commit the crime for which he died in Hopkinton jail, not long since. "Ah, this excitement is all wrong," said Blacklegs; people had better mind their own business, and not trifle with public opinion. The law cannot be enforced, said he. And this we thought was a fair specimen of those who abuse the cause of temperance. And so it is, the open violators of the law would have public opinion to be the only law of the land. And what says public opinion of such men? Why, that they are doing immense mischief to the community, and making the world worse for their existence. We would that such men could see the evil they are doing, in its true light. They will see it however, before they leave the world, and we hope they will sincerely repent of it.—N. H. Courier.

From the N. Y. Commercial Advertiser.

THE MALAYS.—We have been for some weeks keeping a sharp look out upon the Eastern papers for intelligence of the punishment inflicted on the Malays, for the piracy of the Eclipse; knowing that Commodore Reed is just the man to make clean and speedy work of it. At last the intelligence has come in the annexed article from the Boston Journal of last evening. In a few days probably, we shall have the particulars in full.

## IMPORTANT FROM SUMATRA.

The Ship *Arabella*, Capt. Rogers, arrived at this port this morning, left at Singapore, U. S. Ship *Columbia*, Com. Reed, arrived day before, and saw U. S. ship John Adams, standing into Singapore Roads, both from Sumatra.

Com. Reed received information of the capture of the Eclipse, of Salem, at Colombo, and immediately repaired to the west coast. On his arrival after endeavoring (unsuccessfully) to negotiate for the delivery of the Mandarins, and restitution of the stolen property, Qualla Battow was bombarded two hours on the 23d December. One fort destroyed and the other considerably injured. On the 1st January, Muckie was burnt by the *Columbia* and John Adams. After cannonading the place, 400 men were landed from the ships, and the town and forts destroyed with a considerable quantity of pepper; neither ship sustained any loss; the Malays all retreated into the jungle. No part of the property captured in the Eclipse was recovered.

INDIAN MURDERS.—The following note is endorsed on the Express way bill from Columbus, Georgia, under date of Wednesday last, the 15th inst. It is from the Post Master at that place.

The steamer *Siren* arrived this evening from Appalachicola, brings information of a horrible massacre committed by a party of Indians, on Friday, night last, on the Appalachicola river, about fifty miles below the junction of the Chattahoochee and Flint. Seven or eight individuals of both sexes were murdered, and their bodies strewn about at the spot on Sunday, and the crew and passengers interred the remains of the murdered.

DESTRUCTION OF A BANK BY A MOB.—The Brandon (Miss.) Sentinel, of the 8th inst., has a paragraph to the effect that the editors had received information, by a gentleman direct from Decatur, that the Real Estate Bank at that place had been set on fire by a mob, and burned, together with all the books and papers. Nothing was saved. He also stated that if the mob was not quelled, they would wreak their vengeance on the persons and property of the directory. So much for mob law in Mississippi.

ALMOST A DUEL.—We learn from the Baltimore papers that Wm. P. Maubly, Esq., the representative of Carroll county, in the State Senate, and Jas. Raymond, a member of the Bar in the same county, went out on Tuesday to fight a duel. They met at Elk Ridge, where the already taken their places, and, in consequence of some explanations, which were deemed satisfactory to both parties, a stop was put to further hostile proceedings, and the parties returned to Baltimore.

FIRE IN BROOKLYN.—A valuable barn on Clinton Avenue, in the city of Brooklyn, belonging to Reuben Peale, and occupied by Joseph W. Allen, was entirely consumed by fire yesterday, about noon.—We understand that an Irishman had been in the habit of sleeping in the barn before it came into the occupation of Mr. Allen, and that the bed and sleeping apartment of the Irishman had become so infested with bugs, that Mr. Allen insisted upon having it cleared out in order to secure a decent habitation for his horse. Whereupon Pat, in order to get rid of the tenants so uncomfortable, and withal disreputable, placed a pan of brimstone upon a furnace of coals, intending to make the house too hot for them; but the brimstone, unluckily boiled over and instantly took fire. The result was, that both the bugs and the lodger were obliged to quit the premises upon short notice.—N. Y. Courier.

Mrs. Wike, of White Deer, Union Co. Pa., was burned to death on Sunday week, while returning to her own house from a neighbor's with some fire. The wind blew sparks upon her, and her clothes caught, and she was found dead in the road a short distance from her home.—N. Y. Whig.

CASHIER ABSCONDED.—Mr. Charles Spencer, Cashier of the Phoenix Branch Bank, in Litchfield, has absconded with funds of the bank to the amount of about \$5000. The bank has offered a reward of \$600 for his apprehension and the recovery of the money.

BOSTON, May 15.—A singular cure is related, in the Medical Journal of this morning, of a child three years old, who was under medical treatment for nearly five months, the principal affliction being spells of coughing, which occurred two or three times a day, and lasted from one to two hours at a time. His disease assumed various appearances, sometimes indicating worms, then a violent cold, then asthma, and at last croup. Every possible remedy was adopted, but the child did not recover until during one of the coughing spells which continued violently for half an hour, he vomited part of a nut shell, quarter of an inch square! Relief was instantaneous, and the little patient recovered immediately.—Transcript.

HATCHING EGGS—A LONDON NOTION.—A London paper states that a curious exhibition, under the name of the "Eccaleobion," is about to be opened in Pall-mall. It is a machine heated by steam, and divided into various compartments for the hatching of birds by artificial heat. There is another machine, in which eggs of every date, from the time of being laid until 21 days old, are so placed, that by means of a strong artificial light they are rendered transparent, so that the spectator can observe the progress of hatching, from the origin of life in the chicken until its complete formation. One side of the large room in which the exhibition is placed, is set apart for the chickens when hatched, and bears the appearance of a miniature poultry yard. The contrivance is an improvement on the Egyptian mode of artificial hatching in ovens, and is said to be well worthy the visits of the naturalists and the curious.

ANCIENT FARMS.—The farm of the celebrated Roman, Cincinnatus, consisted of only four acres, the other three having been lost by becoming security for a friend. Curius who was celebrated for his frugality, who was three times chosen consul, and thrice honored with a triumph, on returning from a successful campaign, refused from the people a grant of 50 acres, declaring that he was a bad citizen who could not be contented with the old allowance of seven.

YANKEES.—Hayward, in his Gazetteer, gives the origin of this word. The Lena Lenape, he says, a tribe of Indians belonging to the Six Nations, on the arrival of our forefathers to these shores, pronounced the word English, *Yengees*. This word, in the course of time, became corrupted to *Yankees*.

The beautiful trees in Independence square and in front of Independence Hall in Philadelphia, have been infested with worms which threatened their entire destruction. But the worthy fathers of the city procured an engine and filling it with tobacco juice poured it upon the trees till the insects came dropping down like rain.

Upward of 200 street beggars have been taken up in Baltimore within the last 60 days, and furnished with apartments in the Alms House of that city.

A man by the name of Williams, died recently at Catskill, from drinking, on a bet, five half pints of clear spirits, principally whiskey, in the space of thirty minutes. A short time after drinking the spirits, he complained of being sleepy, and was led to the carriage house of the tavern, where he bet came off, when he soon fell asleep, and shortly after died.

A large sum of money has been raised for the establishment of a Christian Church at Jerusalem; and, if possible, on mount Zion itself. Missionaries are already on the spot, and nothing is considered wanting, but to complete the purchase of the ground, on which to erect the sacred edifice.

LYING.—There is no vice so mean, so pitiful, so contemptible as that of lying. He who permits himself to tell a lie once, finds it much easier to do it a second and third time, till at length it becomes habitual; he tells lies without attending to it, and truths without the world's believing him.

MELANCHOLY.—A little daughter of Mr. Ellis, of Willet, Cortland Co., lost her life on the 2d ult., by partaking of *Muskat weed* (*Cicuta Maculata*), which is a deadly poison. It was eaten, supposing it to be Spikenard. Two other girls ate of the same, but sparingly. They were very sick, but upon partaking of an emetic, recovered.

THE MOON.—How true an emblem of life and happiness! Slow to increase and slow in its wane, our raptures brief as the period of her full splendor, and sorrow fleeting as her hours of total darkness; and the course of both, with all their mutability, constant in their changes as she in hers.

BEEF FROM NOVA SCOTIA.—A vessel has been sent from this quarter to Nova Scotia for the purpose of buying beef cattle there. Parts of Nova Scotia are the best grazing country in the world.—Troy Mail.

RAISING POTATOES.—It is said that if potatoes be planted in the bottom of a barrel, and as it germinates be rapidly covered with earth, every shoot will send forth roots, and produce fruit. If this be the case, and the experiment is worth trying, let some of our gardeners plant a row or two, and as they grow up, follow them with boards, making a long box, which fill up, as in the case of the barrel. Let some one try it, and every one who succeeds, may send us a bushel next fall for the hint.

CHEMISTRY.—When butter is to be made, if a little old butter be put into the cream and stirred up, the butter will come from much less churning. Where soap is to be made, if a little old soap be put into the ley and grease, the soap will be made with considerable less boiling.

DOGS THAT WONT GO MAD.—The Newark Advertiser invites attention to a pair of dogs in that city not liable to hydrophobia. They are of the Newfoundland breed, and were sculptured from stone by Mr. Frazer, and intended as ornaments for a doorway in the Island of Cuba.

According to a letter of the 14th inst. from Palermo, a journal has just been published there for the blind, having the letters raised so as to be legible by the touch. It is entitled, *Il Console dei Ciechi* (Consoler of the Blind).

## MARRIED.

In this city, on Tuesday evening, by the Rev. Mr. Bentley, Mr. Philo C. Wheeler, of Bridgeport, to Mrs. Cecelia B. Kirkham, of this city.

In this city, on Thursday evening last, by Rev. Wm. Bentley, Mr. John Lee, of this city, to Miss Sarah P. D. Field, of Northfield, Mass.

In this city 15th inst., by Rt. Rev. Bishop Brownell, Mr. George Brinley, Jr. to Miss Frances Ellen, daughter of Hon. Nathaniel Terry.

In this city, on the 21st inst. by Rev. Mr. Daggett, Mr. Wm. H. Miller, formerly of Elizabethtown, N. J. (son of Hatfield & Miller), to Miss Emilie N. Walker, of all this city.

At Enfield, May 5, by H. Kingsbury, Esq. Mr. Charles L. Loomis, of Longmeadow, to Miss Sophronia Griswold.

At Suffield, 23d inst. by Rev. Mr. Washburn, Mr. James B. Ross, to Miss Mary M. King, all of this city.

At East Haddam, 15th inst. Mr. Tryon A. Holmes, of Norfolk, to Miss Carole Whitmore, 10th daughter of Mr. Joseph Whitmore.

## DIED.

In this town, 4th inst. Mrs. Rebecca Pratt, wife of Mr. Benjamin Pratt, aged 69.

At Deep River, on the 20th inst., Barak M. Beekwith Esq., aged 34.

At Suffield, Mr. Fideleo King, aged 75. Also, Mr. John Wright, aged 73.

At Ashford, on the 2d inst., Mr. Lemuel Warren, aged 83.  
At Ashford, on the 19th inst., Augusta, wife of Mr. Daniel Read, aged 63.  
At Lyme, on the 10th inst. Mrs. Elizabeth Caulkins, aged 90 years.  
At New Orleans, of consumption, Mr. Daniel P. Macy, of Philadelphia, aged 38, formerly of Hartford.  
At Middletown, on 16th inst., Mr. Wm. A. Hand, aged 22, a graduate of the Wesleyan University.  
In New York, 21st inst., Mr. Henry Sheldon, aged 20, son of Mr. Joseph Sheldon, of this city.  
At Allegany, N. Y. May 23, Mrs. Alona, aged 31, wife of Mr. Valorus Hall, and daughter of Mr. James Bancroft of East Windsor, Ct.

NOTICE.—The Middlesex County Temperance Society, will meet at the Congregational Church, Saybrook, on Tuesday the 13th of June next, at 10 o'clock, A. M. at which time the officers of the Society will be chosen for the ensuing year. Public address at half past one o'clock, P. M.

H. WOOSTER, Sec'y.

Deep River, May 27, 1839.

NOTICE.—The Stonington Union Baptist Association, will hold its twenty-second Anniversary on Wednesday, the 19th of June next, with the Baptist Church in Stonington Borough. Exercises to commence at 10 o'clock, A. M.

P. S. Churches connected with the Association are requested to notice and act upon the remarks in paragraph 15th, of last year's Minutes. Also the remarks on page 6th, immediately following the table on S. Schools.

PIERPONT BROCKETT, Sec'y.

North Stonington, May 25, 1839.

NOTICE.—The Sturbridge Ministerial Conference, will hold its next quarterly session with the subscriber, in Wales, (Mass.) on Tuesday, the 11th of June next, at 1 o'clock, P. M. Ministers in the vicinity are invited to attend.

GEORGE MIXTER, Sec'y.

Wales, May 10, 1839.

NOTICE.—The 10th Annual Meeting of the Connecticut Branch of the Baptist General Tract Society, will be held in the meeting house of the 1st Baptist Church in New Haven, on Thursday, the 13th of June next, immediately after the Anniversary of the Connecticut Baptist Bible Society.

J. G. COLLOM, Sec'y.

NOTICE.—The Board of Managers of the Connecticut Baptist Bible Society, will meet in the Chapel of the 1st Baptist Church in New Haven, on Tuesday, the 11th day of June next, at 10 o'clock, A. M., according to adjournment from its last meeting.

A. M. SMITH, Sec'y.

NOTICE.—The Annual Meeting of the Connecticut Baptist Bible Society, will be held in New Haven in connection with the Convention, to commence on Tuesday, June 11th ensuing.

A. M. SMITH, Sec'y.

P. S. The Constitution provides that all Societies Auxiliary to the State Society, may represent themselves, in the Annual Meetings of the C. B. S. by sending two delegates. It is hoped that every auxiliary will send delegates to meet with us.

A. M. S.

NOTICE.—The Annual Meeting of the Connecticut Baptist Convention, will be held at the meeting-house of the 1st Baptist Church, New Haven, on Tuesday the 11th of June next, at 3 o'clock, P. M.

H. WOOSTER, Rec. Sec.

Deep River, May 14, 1839.

NOTICE.—The Board of the Connecticut Baptist Convention, will meet on Tuesday, the 11th of June next, at 1 o'clock, P. M. at the Lecture Room of the 1st Baptist Church, New Haven.

H. WOOSTER, Rec. Sec'y.

Deep River, May 14, 1839.

NOTICE.—The Annual Meeting of the Connecticut Baptist Education Society, will be held at the Meeting-house of the 1st Baptist Church, New Haven, immediately after the transaction of the business of the Missionary department of the Convention, which body will meet on Tuesday, the 11th of June next, at 3 o'clock, P. M.

H. WOOSTER, Sec'y.

Deep River, May 14, 1839.

NOTICE.—The Board of the Connecticut Baptist Education Society, will meet at the Lecture Room of the 1st Baptist Church, New Haven, on Tuesday, the 11th of June next, at 10 o'clock, A. M.

H. WOOSTER, Sec'y.

Deep River, May 14, 1839.

## Ireland Parish High School.

(WEST SPRINGFIELD.)

THE summer term will commence on the first Monday in June, and continue eleven weeks—four terms in the year.

The Trustees would inform the public that they have appointed Wm. GARNWELL Principal of said school; and being well acquainted with his ability and success as a teacher, they recommend him as a person entitled to the fullest confidence. The young ladies will be placed under the special superintendence of Miss MARIA STOKBRIDGE, his assistant, a lady well calculated by her amiable, pious and mental acquirements, to superintend the intellectual and moral education of youth. Special pains will be taken to guard the morals of pupils, and to inculcate the Christian religion. The building has recently been refitted at considerable expense, and patrons may rest assured that efforts shall not be wanting to render the school inviting and profitable. The location is delightful.

TERMS.

Tuition for Latin, Mathematics, Painting and Drawing, \$4.00; Philosophy, Chemistry, Botany, Logic, and Rhetoric, \$3.50; Common English branches, \$3.00.

H. D. DOOLITTLE, } C. BALL,  
J. ELY, } Trustees. C. FRANK,  
H. ELY, } P. ELY,  
W. HITCHCOCK, }

At a Court of Probate holden at Suffield, within and for the district of Suffield, on the 28th day of May, A. D. 1839.

Present—LUTHER LOOMIS, Judge.  
This court doth direct the executor on the estate of John Wright, late of Suffield, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate to be holden at the Probate office in said district, on the 17th June next, at 2 o'clock, P. M., to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice and public sign-post in said Suffield First Society, and by advertising the same in a newspaper published in Hartford.

Certified from Record,  
LUTHER LOOMIS, Judge.

At a Court of Probate holden at Suffield, within and for the district of Suffield, on the 28th day of May, A. D. 1839.

Present—LUTHER LOOMIS, Judge.  
This court doth direct the administrator on the estate of Fideleo King, late of Suffield, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate to be holden at the Probate office in said district, on the 17th June next, at 2 o'clock, P. M., to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice and public sign-post in said Suffield First Society, and by advertising the same in a newspaper published in Hartford.

Certified from Record,  
LUTHER LOOMIS, Judge.



## POETRY.

From Bentley's Miscellany.  
SONG OF THE OLD BELL.

"In an old village, amid older hills,  
That close around their verdant walls to guard  
Its tottering age from wintry winds I dwell,  
Lonely and still, save when the clamorous rocks,  
Or my own feeble changes wound the ear  
Of silence in my tower!"

Aston.

For full five hundred years I've swung  
In my old grey turret high,  
And many a different time I've sung  
As the time went stealing by:  
I've pealed the chaunt of a wedding morn;  
Ere night I have sadly told  
To say that the bride was come, love-lorn,  
To sleep in the churchyard mould!

Ding-dong,  
My careless song;  
Merry and sad,  
But neither long!

For full five hundred years I've swung  
In my ancient turret high,  
And many a different time I've sung  
As the time went stealing by:  
I've swelled the joy of a country's pride  
For a victory far off won,  
Then changed to grief for the brave that died  
Ere my mirth had well begun!

Ding-dong,  
My careless song;  
Merry or sad,  
But neither long!

Full five hundred years I've swung  
In my breezy turret high,  
And many a different time I've sung  
As the time went stealing by:  
I've chimed the dirge of a nation's grief  
On the death of a dear loved King,  
Then merrily rung for the next young chief;  
As toll'd I can weep or sing!

Ding-dong,  
My careless song,  
Merry or sad,  
But neither long.

For full five hundred years I've swung,  
In my crumbling turret high!  
'Tis time my own death song were sung,  
And with truth before I die!  
I never could love the themes they gave  
My tyrannized tongue to tell;  
One moment for erudite, the next for grave—  
They have worn out the old church bell!

Ding-dong,  
My changeful song;  
Farewell now,  
And farewell long!

W.

## MISCELLANEOUS.

"Time is money," said Dr. FRANKLIN. If the old philosopher could cast an eye toward our bridge, where more than a hundred, on an average, are constantly gazing idly at the workmen, he would say the work must be a very expensive one.—*Providence Herald.*

The Providence bridge is not the only place where people squander that commodity which Franklin regarded as so peculiarly valuable. Mankind everywhere are fond of the *dolce far niente*, and eagerly seek opportunities of doing nothing in the least troublesome manner. To gaze by the hour at street paviors is a popular amusement, and crowds will stand, long after the occurrence, gazing at the spot where the pig was hurt or the dog was run over, as if the very stones were narrating the particulars of the tragic occurrence. It is not a thirst for information that prompts them to do this—they merely want a point d'appui for lounging; for, if any one will take the trouble to ask a member of the assemblage what's the matter, the reply in nine cases out of ten will be a vacant stare and a drawing "I don't know." The majority composing the cluster neither know nor seek to know why it is that the spot on which they stand is so peculiarly attractive. They are satisfied with the bare fact that it is a small centre of congregation, and are placidly delighted at having found a place to stop at where others are stopping. It is an excuse for not working, and it is a measure saves the trouble of thought—two means of occupation which are distasteful to many. A curious instance of the fondness for combined idleness, where there is the least excuse for it, is mentioned by a friend. Some time since, while passing along a street in Philadelphia, on his way to business, he saw a group of men, women, and children, of various colors, who seemed to be observing a certain house with much attention. He also looked at it very carefully, but, seeing nothing remarkable, he pursued his journey without asking any questions. Returning several hours after, he found that there was still a collection of idlers at the same place, who ever and anon regarded the house with a sinister aspect, as if there were something which rendered it more worthy of attention than all the other houses in town. He now determined to satisfy himself, and addressed several persons in turn to learn why they stood there. None could tell, until, at last, a woman more intelligent and better informed than the rest drew the quorum aside, and in a half whisper, while her brow, like Tresselt's, became a title page, which foretold the nature of a tragic volume, she replied, "Why, sir, that's the very house the people moved out of night before last without paying their rent."—*Pennsylvania.*

From the N. Y. Evangelist.

## THE WORLD'S CONVERSION.

There is no thought, perhaps, which the Christian dwells upon more fondly, than that which we have before us—the world's conversion. This Bible not only intimates throughout its whole extent, but expressly declares that "the earth shall be filled with the knowledge of the Lord." Christianity shall finally prevail. Although now there are but few who have set their faces Zionward, yet there will be a time when workers of iniquity shall find themselves a feeble band, in comparison with the innumerable company of the redeemed. Truly, in this connection it may be said, "the first shall be last and the last first."

But how is it now? is a proper and useful in-

quiry. The whole number of human beings upon the earth is computed at eight millions. Of these, two hundred millions are inhabitants of Christian nations. Not more than one-eighth of this sum, at a very large calculation, are the true disciples of our Lord Jesus Christ. Thus we see that piety is to irreligion, as one to thirty-one. Now, we know that God works not without means, and in this case, not without human instrumentality. Therefore, he says to his children, "Ye are the salt of the earth; ye are the light of the world." Unless Christians exert this gracious influence, the world cannot be converted; and as they labor, so it will be hastened. When the cause of Christ languishes, and when all the indications of Providence appear dark and mysterious, then it will be found, by close investigation, that the servants of the Lord are forgetful of duty and following their slothful desires. This is undoubtedly true, in reference to particular churches; and as a natural consequence, when universal desolation prevails, there is universal apathy. If, then, the world is lying in wickedness—superstition clouding its moral atmosphere, and violence reigning in all its divisions, it may be safely supposed that a corresponding indolence affects the Christian church. The condition of the world is the pulse of religion.

In order that this blessed end may be attained, it is necessary that every Christian should perform his share of the work. When every man builds before his own door, the walls of Jerusalem will be raised. By the former calculation, it is manifest, that every Christian should be the instrument of conversion to at least thirty-one souls. When this shall be realized, notes of sadness will no more be heard, but songs of thanksgiving will make glad the heritage of God. How few are there, among the professed followers of Jesus, of whom it can be said, they have finished their work! How few are now living as though they expected to shine as stars in the kingdom of heaven, by turning souls from the error of their ways!

J. C.

## A SOLEMN WARNING TO PARENTS.

"A foolish son is the heaviness of his mother."

Prov. x. 1.

In company with a minister of the gospel, now preaching in South Africa, I one day attended a court of justice to witness the trial of some criminals at Inverness. Such scenes are frequently instructive and affecting in a high degree: it proved to be so on the present occasion. After an aged woman had been tried, and sentenced to banishment from her native country, a fine, tall, handsome young man was placed in the dock. A charge of wilful murder, accompanied with circumstances of extreme atrocity, was brought against him. It appeared that he had first seduced, and then destroyed the unsuspecting victim of his villainy. This happened on a Sabbath morning. Having, as he thought, concealed the corpse of the deceased, he went to the kirk, and remained in the midst of the congregation during the concluding part of divine service. There was something so indecorous in his habits—so excited in his countenance—so confused in his behavior, and altogether so strange and wild in his look, that the eyes of a great portion of the congregation were fixed upon him; and although he attempted to join in the singing, he could not divert from his person the curiosity of the people. After service, the well-known female friend of this identical young man was found, shockingly mangled, weltering in her blood, and hid under a hedge. Suspicion immediately fell upon him as the murderer. He was taken into custody, tried, and sentenced to execution. During his imprisonment, I obtained permission to visit him. I found him in his cell, loaded with irons, chained to the floor, and sitting on straw. A chair was beside him, on which were placed a cold potatoe, a jug of water, and a Bible. From the moment I entered the room till I left, he never looked up. Not a question that I put to him would he answer. At length I said, "Shall I pray with you?" He muttered, "Yes." Anxious to know something of his previous history, I made inquiry, and ascertained that only a few hours before I visited his cell, his mother had been admitted to take leave of him. To her he said, "Mother, if it had not been for you, I should not have been here?" She replied, "I'm sure I never told you to do any harm."

With awful emphasis, he rejoined, "I am sure you never told me to do any good." From that hour his lips were sealed. In a few days after, the awful sentence of the law was carried into effect. I could find no ground to hope that his mind had been properly affected, or brought into a penitent state. What must have been the emotions and reflections of that parent, against whom it was possible for a son, in such circumstances, to utter such a reproach, I will not attempt to describe. Let parents learn from this affecting narrative, what blessings they may confer upon their children by the timely enforcement of religious instruction, and how poignant may be their own grief, if they should ever hear, and hear with truth and justice, the awful reproach, "You never told me to do any good!"

From the Protestant Sentinel.

## CONVERSATION.

When we spoke of this subject in our last, we intended to notice in a more particular manner a species of *evil communication* which too extensively prevails in community. Though we noticed it on a former occasion, yet we esteem it our duty again to return to it. Licitious communication is that to which we allude, and it is not to be concealed that the church is affected with this abomination. Professors of religion, instead of with indignation and saint-like dignity of deportment repelling filthy allusions and innuendoes, are frequently guilty of approving and uniting in such. The apostle Paul, in writing of these things to the church of Ephesus, says, "Let it not once be named among you, as becometh saints." Now, we pray you, think of the holy indignation these words imply. "Not once be named among you as becometh saints." The apostle did not mean that the Corinthian saints should give vent to impure thoughts in jests, and hints, and knowing looks, and that such unholiness associations should have place in reference to any circumstance or relation in life. No such toleration of filthiness could ever find a place in the scriptures of truth.

It behooves us to be plain on this subject, for

they who listen with any degree of allowance either to the narration of licentious stories, or who narrate any such stories for any purpose except that of solemn warning and admonition, craving with uplifted soul the blessing of God, or who allow of any jests or innuendoes of a licentious character in themselves or others, are in danger of being classed with adulterers. Surely, if the lust of the heart is a breach of the seventh command, such conversation is equally reprehensible. At best it is a timid, base, and world-conforming, betrayal of religious character, and the character of religion.

"Be ye clean, that bear the vessels of the Lord," and let your communication be as becometh your vocation—as becometh sons of God who have received the spirit of adoption. Make not the temple of God, consecrated through the Spirit, a receptacle for abominable thoughts. What fellowship can there be with such odious thoughts and the Holy Spirit, whose presence and guidance you daily supplicate, and whose withdrawal you deprecate as a sore calamity?

But if there are any who are resolved to continue obdurate and impenitent in reference to this loathsome practice, we call upon them, and entreat them to remember the solemn admonition of the apostle, "Whoremongers and adulterers God will judge." Observe the emphasis of this little sentence; for if the admonition of the word of God is not listened to in this life, it will come home with appalling potency when at the dread tribunal—"God will judge."

## A JUST JUDGE.

Acts xxiv. 25.—"He hoped, also, that money should have been given him of Paul, that he might loose him."

A cause was tried before a young Cadi at Smyrna, the merits of which were as follows: a poor man claimed a house, which a rich man usurped. The former held his deeds and documents to prove his right; but the latter had provided a number of witnesses to invalidate his title. In order to support their evidence effectually, he presented Cadi with a bag containing 500 ducats. When the day arrived for hearing the cause, the poor man told his story, and produced his writings, but could not support his case by witnesses: the other rested the whole case on his witnesses, and on his adversary's defect in law, who could produce none; he urged the Cadi, therefore, to give sentence in his favor. After the most pressing solicitations, the judge calmly drew out from under his sofa the bag of ducats which the rich man had given him as a bribe, saying to him very gravely, "You have been much mistaken in the suit, for if the poor man could produce no witnesses in confirmation of his right, I myself can produce at least five hundred." He then threw away the bag with reproach and indignation, and decreed the house to the poor plaintiff. Such was the noble decision of a Turkish judge, whose disinterested conduct was the reverse of that of the unjust, time-serving Felix.

## A NEW, CURIOUS &amp; IMPORTANT BOOK.

THE CONVERT'S GUIDE TO FIRST PRINCIPLES: or Evangelical Truth sustained by the united testimony of our Lord Jesus Christ, the holy Apostles and our Pedit-baptist brethren; compiled by I. Roberts, pastor of the first baptised church, New Haven, Ct.

The subject matter of the work is as follows: THE COVENANTS.—Covenant of Redemption; Covenant of Grace; Covenant of Circumcision; The Mosaic Covenant.

THE CHURCH OF GOD.—Christ's Priesthood not Jewish; The Jewish Church and the Church of God not one and the same; The origin of the Ariens; Pagan Persecutions; The origin of the Roman Catholics and Papal persecutions; The origin of the Lutherans; The origin of the Presbyterians; The origin of the Congregationalists; The origin of the Episcopalians; The origin of the Methodists; The origin of the Baptists.

SUBJECTS OF BAPTISM.—The Baptism of John; The Baptism of our Saviour; John's Baptism and Christian Baptism the same; The Baptism of the Apostles; The origin of Infant Baptism; The evils of Infant Baptism.

THE ACTION OF BAPTISM, (prepositions).—Mosaic Baptisms; The waters of Palestine; The origin of Sprinkling; Versions of the Bible; Direct arguments for Immersion; The classic use of *Baptizo*; The classic use of *Baptizo*; The Sacred use of *Baptizo*; The Sacred use of *Baptizo*; Baptism a burial; The Saviour's Baptism an example for believers; Baptism a saving ordinance.

THE LORD'S SUPPER.—Infant Communion; Scotch Churches Close Communion; Saybrook Platform; The Baptists persecuted in America; The Church of England Close Communion; The Methodist Close Communion; The Scriptures prove Close Communion; Pedobaptist objections answered.

BAPTISM OF THE HOLY SPIRIT.  
For Sale at Canfield & Robins, Hartford; R. Nott's, Corner of Chapel and Church St. New Haven; J. S. Taylor's Book Store, Brick Church, N. York; Gould, Kendall and Lincoln, Boston; Price 75 cents.

## DOMESTIC SILK GROWERS' GUIDE.

NOW PUBLISHING BY CANFIELD & ROBINS.  
THIS new and original work, is now in the press, and will be forthcoming in two weeks. The author is a citizen of Mansfield in this State, and thoroughly acquainted with the culture of silk. The object of the work is to present to the public a plain, practical, cheap, simple and efficient mode in which the manufacturing of silk may be carried on in families, at an expense so light as to be within the reach of any and all our farmers.

Such a work at the present moment is a desideratum. An immense amount of capital is now invested in Mulberry Trees, of various descriptions, and if our farmers do not go into the business of making silk from the mulberry tree, the present speculations in trees will be found to have no basis, and of course will fall to the ground to the ruin of many. But should our country at this moment accept the boon presented them, and embark understandingly into the business of Silk making, the happiest results may be anticipated.—The price of the work now offered, will be very low, and should be in the hands of every family in New-England.

March 28, 1839.

## NEW BOOKS.

JUST RECEIVED AND FOR SALE BY  
CANFIELD & ROBINS,

Malcolm's Travels, 2 vols.  
Southey's Life of Cowper, 2 vols.  
The Physical Man.  
The Institute of Medicine, by Joseph A. Gallup, M. D.  
The Cabinet Minister, 2 vols.  
Bakewell's Geology, New Ed.  
Hartford, April 19, 1839.

## CONN. LITERARY INSTITUTION.

The Summer term of this Institution will commence on Wednesday, the 29th inst.  
May 17, 1839.

## COOLEY'S ANTI-DYSPEPTIC OR JAUNDICE BITTERS,

An effectual Remedy for Jaundice, equally good in Wine, Spirit, or Water.

MOST people are more or less troubled at this season of the year, with the Jaundice, caused by a vitiated state of the blood, and humors from the bile, regurgitating or being absorbed by it, by which the functions of the body are injured, and the skin rendered yellow, and frequently almost black.

These Bitters have been known for years as the best remedy ever offered for the cure of this troublesome complaint, especially if taken in the commencement of the disease, which makes its appearance by a morbid yellowness of the complexion, particularly the whites of the eyes, dulness, inactivity, anxiety, nausea and uneasiness at the pit of the stomach, itching of the skin, Dizziness, want of appetite, Languor, and weakness of the joints, especially the knees in ascending a hill or stair, and many other hypochondriac affections too numerous to mention, all of which if timely attended to, will be effectually removed by use of these BITTERS.

Prepared and sold by A. A. COOLEY, Druggist, 84 State street, Hartford, and by Druggists generally. Price 12½ cents.

March 22.

## NO CURE NO PAY!

## THE AMERICAN CORN CURE,

An effectual cure for CORNS without causing pain or soreness.

P. S. The money refunded in all cases where no cure is effected.  
For sale by ABIAL A. COOLEY, Druggist, 84 State Street, Hartford, Conn.

March 22.

## Mothers' Monthly Journal,

Edited by Mrs. H. C. CONANT, and published by BENNETT & BRIGHT, Utica, N. Y.

THE fourth volume of the Journal will be commenced January 1, 1839, and will be conducted on the same general plan, and by the presentsuccessful editor.

The work was undertaken, on the part of the publishers, from a conviction of its importance: the same reasons have induced them to continue it without pecuniary advantage to themselves. They now hope the time has come for an effort on the part of its friends to give it a greatly increased subscription list. The religious press—conventions and associations—have given highly encouraging notices of the work. This, with the fact that many enlightened parents, in different sections of the country, have become deeply interested in its prosperity, induces the publishers to expect that at least two thousand new subscribers will be added to the list for volume four. To this end, those who have acted heretofore as agents are requested to continue their services; and in any church where there is no agent, the pastor of such church will greatly oblige the publishers by selecting a mother, who will collect the subscriptions and make the remittances.

From numerous commendatory notices, the following are published:

From the Christian Review, of June, 1838.

"Much as has been said on maternal influence, its importance to morals and religion is still far from being fully appreciated. Not only the history of religious conversions and of extraordinary piety, but a philosophical view of the maternal relations, the magic of a mother's sacred name created by assiduity, by constant fidelity, and not rarely by acts of heroism, nowhere else to be witnessed, and the direct power of her soft influence on the infant mind, clearly show, that to Christian mothers are committed, in no subordinate degree, the destinies of the human race. We rejoice in the success that attends the efforts made in the journal above named, [Mothers' Monthly Journal,] to aid this class of individuals in discharging their high and holy trust. We need not say a word in commendation of its general character and literary execution. The light and often brilliant strokes of fancy, under which the most solid instructions are imparted; the cultivated taste, and power of expression, which are here found united with sound moral principles; and the varied form of essay, dialogue, poetry, letters, and notices, must surely render it a welcome visitor to intelligent and pious families. We have been surprised to learn, that, in many places, scarcely the existence, much less the merits, of this publication have been known. We wish it were in our power to bespeak for it a wider circulation."

From the New York Baptist Register of Nov. 16, 1838.

"THE MOTHERS' MONTHLY JOURNAL.—We never peruse this work without being furnished with some new and profitable thoughts on the moral and intellectual training of children, and the solemn responsibilities of the parental trust. It furnishes a key to unlock many unheeded avenues to domestic pleasure, and invests the well-regulated home with the most precious associations on earth, purifying and elevating in their tendencies on civil society, and leading ultimately to honor and immortality in heaven.—Though bearing the simple appellation of 'The Mothers' Monthly Journal,' it is fraught with salutary admonitions and counsels to fathers and children, likewise, and, verily, if it were styled the Family Instructor, it would hardly be chargeable with incongruity. We treat that it may enjoy a great enlargement of its subscription list for the next volume, which is now only one month from its commencement. The editor's beautiful address, in anticipation of it, is given in the present number. The high commendations which the Journal has everywhere received from the religious press secure it a rank among the first publications of the day, not only for the sound sense, variety, and originality, with which it is distinguished, but for the peculiar grace and felicity of its style."

From the Gospel Witness.

"We are glad that Mrs. CONANT adopts the Bible as the standard for the moral education of families, and should this action proceed in its present headlong career, we shall present the astounding spectacle of a nation well furnished with Bibles and all the means of grace, and yet governed only by those superficial maxims and principles which originated in the blindness and ignorance of paganism. If we are not mistaken, this is even now the great radical defect in the national character of Americans. We therefore hail with joy every attempt to bring our people back to those great principles of sound wisdom which are exhibited in the word of inspiration."

The following are the terms on which the Journal is published, and from them there is no deviation.

## TERMS.

1. The "MOTHERS' MONTHLY JOURNAL" will be published on the first of every month, at ONE DOLLAR per annum, PAYABLE WHEN THE SUBSCRIPTION IS MADE.

2. No subscription will be received for less than one year.

3. Any individual, who will obtain and transmit to the publishers the names of *free subscribers*, with five dollars, will be entitled to the *sixth copy gratis*.

4. In forwarding the names of subscribers, great care should be taken in giving the Post-Office, County and State, at which they wish to receive the Journal, correctly and legibly.

5. In no instance will the Journal be sent to subscribers without payment in advance, or AT THE TIME OF SUBSCRIBING.

6. Remittances of \$10 (in one bill) may be made at the expense of the publishers. If in all other instances postage must be paid by subscribers.

The Journal contains one sheet. The postage, under 100 miles, is 1½ cents; over 100 miles, 2½ cents.

All who may interest themselves in obtaining subscribers for the Journal, are especially desired to make their returns by the 20th of December.

Subscriptions for the above Journal, received by CANFIELD & ROBINS.

Hartford Dec. 7, 1839.

## NEW SCHOOL BOOKS.

READER'S GUIDE, containing a notice of the Elementary sounds in the English Language, with numerous examples for illustration, and lessons for practice. By John Hall, Principal of the Ellington School.

OLNEY'S INTRODUCTION TO GEOGRAPHY; Fourth Edition. A Practical Introduction to the study of Geography, embellished with maps from steel plates and engravings on wood. By J. Olney, A. M.

SMILEY'S SCHOOL GEOGRAPHY & ATLAS; a new work for the use of Schools, on the plan of Murray's Encyclopedia of Geography. Illustrated by numerous engravings, and accompanied by a new and beautiful Atlas. By Thomas T. Smiley, A. M., M. D.

MARSHALL'S WRITING BOOKS; a new and valuable system of writing, in 4 numbers.

CHEEVER'S LATIN ACCIDENCE; revised and enlarged. The above new and valuable School Books, published by the subscribers, are offered to the trade and to teachers, on the most reasonable terms.

Also, in the press, a new and greatly enlarged and improved edition of Olney's Arithmetic, for the use of Schools.

CANFIELD &amp; ROBINS, 160 Main St.

## NEW SPRING GOODS.

JUST received by the subscriber a large supply of choice Spring Goods, consisting in part of Broadcloths, Cassimeres, Satinets, Bombazines, 100 yards Chassey and Mosselin de Laines, figured and plain, colored, black and blue black Silks; French, English, and American Calico Prints; Ginghams, Cravats, Shawls, Linens, linen Hdkfs., Gloves, and Hosiery; also a splendid assortment of Ribbons, plaid and plain Muslins, Satinet Cambrics, Table Linens, Diaper, Cotton Check, Sheet, Shirting, Tickings, Batts, an extensive assortment of Combs, Cloth and Hair Brushes, Travelling Baskets, Needles and Pins, together with almost every article usually found in a Dry Goods Store. The Goods will be sold as cheap as at any other store.

AARON CLAPP.

Hartford April 19, 1839.

## STAMMERING CURED.

THE following communication is from the Rev.

Wm. R. Dewitt, D. D., Harrisburg, Pa.

Messrs. Editors:—Your paper, some time since, contained a notice and recommendation of the institution of Mr. D. F. Newton, for curing impediments in speech, No. 41, North 6th street, Philadelphia.—Two youths of our town, Augustus Burner and Joseph Douglass, both afflicted with serious impediments in their speech, were sent down to Mr. Newton, and continued the usual length of time. These young gentlemen returned several weeks since. They have not been heard to stammer once since their return, by those most constantly with them. They converse freely on every subject. Both have declined publicly—one before quite a large assembly, and was distinguished for the clearness and distinctness of his articulation, and the force and propriety of his elocution. We unite in earnestly recommending Mr. Newton's institution to all afflicted with impediments in their speech.

WM. R. DEWITT.

Harrisburg, Jan. 29, 1839.

## VINDICATION OF THE BAPTISTS.

THE Vindication of the Baptists from the charge of bigotry, and of embarrassing missionary operations by translating and refusing to transfer in one of their versions of the Scriptures among the heathen the words relating to Baptism. Second edition. By John Dowling, A. M., pastor of the West Baptist Church of New York. Price 6 1-4 cents.

For sale by

CANFIELD &amp; ROBINS.

December 1.

## W. S. CRANE,

## DENTIST.

Exchange Buildings, North of State House.

REFERENCES.—Messrs. E. &amp; J. Parmlers, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

March 31st, 1838.

## HARTFORD

## Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry,	Job Allyn,
S. H. Huntington,	George Putnam,
H. Huntington, Jr.	Junius S. Morgan,
Albert Day,	Ezra White, Jr.
John D. Russ,	

ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.

March 23, 1839.

## ÆTNA

## INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

CAPITAL \$200,000.

SECURED and vested in the best possible manner.

—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Ætna Building, next west of Treadwell's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE

Thomas K. Brace,	Stephen Spencer,
James Belden,	James Thomas,
Samuel Tudor,	Eliza Peck,
Griffin Stedman,	Daniel Burgess,
Henry Kilbourn,	Ward Woodbridge,
Joseph Morgan,	Joseph Church,
Elisha Dodd,	Horatio Alden,
Jesse Savage,	Ebenezer Seeley,
Joseph Pratt,	

THOMAS K. BRACE, Pres't.

SIMEON L. LOOMIS, Sec'y.

Ætna Insurance Company has Agents in most of the towns in the State, with whom insurance can be effected.  
Hartford, March 30, 1838.

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